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SCOTT.

1889.

26618

A 5x5 grid of dots forming the letters 'M' and 'U'. The 'M' is formed by dots at (1,1), (1,2), (1,3), (1,4), (1,5), (2,1), (2,2), (2,3), (2,4), (2,5), (3,1), (3,2), (3,3), (3,4), (3,5), (4,1), (4,2), (4,3), (4,4), (4,5), and (5,1), (5,2), (5,3), (5,4), (5,5). The 'U' is formed by dots at (1,6), (1,7), (1,8), (1,9), (1,10), (2,6), (2,7), (2,8), (2,9), (2,10), (3,6), (3,7), (3,8), (3,9), (3,10), (4,6), (4,7), (4,8), (4,9), (4,10), and (5,6), (5,7), (5,8), (5,9), (5,10).



HISTORY

—OF—

WINDHAM COUNTY

CONNECTICUT

N. Y. 1852

WITH ILLUSTRATIONS

EDITED BY

RICHARD M. HAYES

Look at my work—It will surely find  
The eye which the hand found  
And tell me in the words of the poet

NEW YORK  
J. W. LITTLE & CO.

1852



Wood Type Company. John G. Cooley bought the business and removed it to New York city. In April, 1878, the American Wood Type Company, then composed of C. H. Tubbs, John Martin and George L. Kies, formerly connected with the Page Company, began the manufacture of wood type in the building which years before had been occupied by Allen. They ran the business for five years, and then the other partners turned their interests over to Mr. Tubbs, who now represents the company, and the establishment is in active operation. The shop has capacity and machinery to employ seventeen hands. They have patterns on hand to manufacture two hundred different styles of type, in all sizes ranging from two-line up to 100-line. The works are run by water power supplied by the Pigeon Swamp brook.

The Radial Thread Buff Company of South Windham was organized in 1883, for the purpose of introducing a patent article invented by Robert Binns, which they commenced to manufacture in a small way. The patented article is a wheel from eight to twelve inches in diameter, made of cotton cloth, the filling being cotton rags. This wheel is used by silver platers to burnish their ware. The company also make wheels from whole stock, but in the manufacture of scrap wheels they are the only concern in the country. The present production is from fifteen to twenty thousand monthly, and employment is given to about fifteen hands. Robert Binns was born in Providence, R. I., January 9th, 1844, and is of English descent, being the eldest son of Robert and Hannah Binns. He is a machinist by trade, and he came to South Windham in 1873. He married Mary Rue and they have six children: Mary, Nancy, Frederic, Bertha, Eva and Eugene.

There is also at South Windham a grist mill, owned by Mr. E. H. Holmes. It is situated in the village, near the track of the New London Northern railroad. It was built by Mr. E. H. Holmes, the father of the present owner, about the year 1848. It has a capacity of about eighteen horse-power, and grinds from twenty-five to thirty thousand bushels a year. One room in this grist mill is occupied by Robert Binns in the manufacture of a patent slitter blade, which is self sharpening and has an improved slitter hub. Slitter blades are a pair of cutting disks with edges working together like the edges of a pair of scissors. This manufacture is a new enterprise, but it is meeting with deserved success.

The only church of this village is an offshoot from the Con-

Wood Type Company. John C. Cooley bought the business and removed it to New York city. In April 1878 the American Wood Type Company, then composed of C. H. Tappan, John Martin and George L. Rice, formerly connected with the Type Company, began the manufacture of wood type in the building which years before had been occupied by Allen. They ran the business for five years, and then the other partners turned their interests over to Mr. Tappan, who now represents the company, and the establishment is in active operation. The shop has capacity and machinery to employ seventeen hands. They have patterns on hand to manufacture two hundred different styles of type, in all sizes ranging from two-line up to 100-line. The works are run by water power supplied by the Pigeon Swamp brook.

The Radial Thread Bolt Company of South Windham was organized in 1883, for the purpose of introducing a patent article invented by Robert Binn, which they commenced to manufacture in a small way. The patented article is a wheel from eight to twelve inches in diameter, made of cotton cloth, the filling being cotton tags. This wheel is used by silver platers to burnish their ware. The company also make wheels from whole stock, but in the manufacture of many wheels they are the only concern in the country. The present production is from fifteen to twenty thousand monthly, and employment is given to about fifteen hands. Robert Binn was born in Providence, R. I., January 1844, and is of English descent, being the eldest son of Robert and Hannah Binn. He is a machinist by trade, and he came to South Windham in 1873. He married Mary Rice and they have six children: Mary, Nancy, Frederick, Herbert, Eva and Eugene. There is also at South Windham a girl well known by the name of E. H. Holmes. It is situated in the village near the back of the New London Northern railroad. It was built by Mr. F. M. Holmes, the father of the present owner, about the year 1885. It has a capacity of about eight hundred barrels a year. One room in the twenty-five to thirty thousand barrels a year. One room in the grist mill is occupied by Robert Binn in the manufacture of a patent slitter blade, which is self-sharpening and has in its ground slitter hub. Slitter blades are a pair of cutting disks with edges working together like the two edges of a pair of scissors. This manufacture is a new enterprise, but it is meeting with the most success.

The only church of this village is an offshoot from the Congregational



gregational church of Windham. For twenty-five years, more or less, services have been conducted here on occasional Sabbaths or on week-day evenings. The old Fitch school house is used for religious services. This is a building once intended for a private school, and is rented of private owners for religious services. It stands near and is connected with the Warner House, a hotel of commodious size standing near the depot of the New London Northern railroad. It is now owned by Alfred Kinne. For a few years back religious services on Sunday have been omitted, but in March, 1888, a Society of Christian Endeavor was formed here, and in the following December a church was organized, which now numbers eighteen members. During the winter a revival occurred. Since December 7th, 1888, preaching services have been held every Sunday afternoon by the pastor of the old church at Windham Centre. A Sunday school is also maintained here.

South Windham is a pleasant village, with wide streets and elm-shaded walks, lighted with gas. The surrounding country is hilly, and on an eminence on the west stands a modern antique structure of respectable dimensions, just completed for a summer hotel. It overlooks the village and surroundings, and is a conspicuous object for miles around. Its site affords charming landscapes of the Shetucket valley and the surrounding country. The road from South Windham northerly toward the old center of the town crosses the Shetucket over a covered wooden bridge 252 feet long, over the portals of which may be read the usual legend of warning, in great black letters on a white ground, "The riding or driving any Horses, Teams or Carriages on this Bridge in a Gait faster than a Walk is by Law prohibited." On the east side of the river is the depot of the Providence Division of the New England railroad, about one-eighth of a mile from the other. Cleared farms occupy most of the hills of the vicinity, which are somewhat bold and rugged, while among them the Shetucket, a beautiful stream, swiftly and gracefully glides in many a rippling curve.

In the northwest corner of the town, on the Natchaug river and the New York and New England railroad, lies the post village of North Windham. It is situated on a comparatively level step on the northwest border of the hilly section of the town, and about four miles north of Willimantic. The village contains some four hundred inhabitants, and its principal institution is a

regional church of Windham. For twenty-five years, more or less, services have been conducted here on occasional Sabbath or on week-day evenings. The old Fitch school house is used for religious services. This is a building once intended for a private school, and is rented of private owners for religious services. It stands near and is connected with the Warren House, a hotel of commodious size standing near the depot of the New London Northern railroad. It is now owned by Alfred King. For a few years back religious services on Sunday have been omitted, but in March, 1938, a Society of Christian Endeavor was formed here, and in the following December a church was organized, which now numbers eighteen members. During the winter a revival occurred. Since December 15, 1938, preaching services have been held every Sunday afternoon by the pastor of the old church at Windham Center. A Sunday school is also maintained here.

South Windham is a pleasant village with wide streets and elm-shaded walks lighted with gas. The surrounding country is hilly, and on an eminence on the west stands a modern and picturesque structure of respectable dimensions, just completed for a summer hotel. It overlooks the village and surroundings, and is a conspicuous object for miles around. Its site affords charming landscapes of the Shetucket valley and the surrounding country. The road from South Windham northward toward the old center of the town crosses the Shetucket over a covered wooden bridge 232 feet long, over the portals of which may be read the usual legend of warning in great black letters on white ground, "The riding or driving any Horse, Team or Cartage on this Bridge in a Car faster than a Walk is prohibited." On the east side of the river is the depot of the Providence Division of the New England railroad, about one eighth of a mile from the other. Clashed farms occupy most of the hills of the vicinity, which are somewhat bold and rugged while among them the Shetucket, a beautiful stream, winds and gracefully glides in many a rippling curve.

In the northwest corner of the town, on the Natchaug road and the New York and New England railroad, lies the first village of North Windham. It is situated on a comparatively level step on the northwest border of the hilly section of the town and about four miles north of Windham. The village contains some four hundred inhabitants, and its principal institution is



manufactory of thread. This locality was formerly called New Boston, and about the year 1810 Edmond Badger and others built a mill here and began the manufacture of writing paper. This enterprise gave some impetus to the growth of the village for awhile, but it was abandoned by Badger in 1825, and after further failures to make it a success, it fell into the hands of an Englishman named Joseph Pickering, who with great labor and difficulty had succeeded in bringing to America the first imported Fourdrinier machine for the manufacture of paper. He was joined by J. A. H. Frost, of Boston, and they bought the dilapidated paper mill at a low price, and here set up the machine which was to effect a revolution in paper making. This firm soon became bankrupt, and their Boston creditors attempted to carry on the business, but they were equally unsuccessful. The Fourdrinier machine was moved to Andover, Conn., and finally to York, Pa.

In 1831 the mill property above spoken of came into the hands of Mr. Justin Swift, who transformed it into a cotton factory. Under his management a successful manufacturing establishment was maintained. The mill employed about forty hands and was a benefit to the neighborhood. On the 16th of July, 1860, the mill took fire and was destroyed. It was rebuilt and Mr. Swift, in the fall of 1862, leased it to the Merrick Brothers, who converted it into a mill for the manufacture of thread in the skein. They retained occupancy of the premises till 1872, when the property was bought by E. H. Hall & Son, the father having been superintendent of the mill for Merrick Brothers, and the son having been connected with the same firm in their works at Holyoke, Mass. Since that time the capacity of the mill has been increased about one-half, and thirty-six feet have been added to the original length of the building. The mill is run wholly by water, and forty hands are employed, the manufactured product amounting to about three thousand pounds a week.

Edwin H. Hall, the senior member of this firm, was the second youngest son of a family of thirteen children of Nathan and Philomella Hall, and he was born in Mansfield, Conn., May 26th, 1821. He married Sophia, daughter of Major Henry Prentice, and had five children, viz.: Luthera, wife of Charles S. Lyman, overseer of Merrick Thread Company, of Holyoke, Mass.; Ella M., Edwin H., Alice A., wife of P. A. Foland, agent at Boston





for the Merrick Thread Company; and Francois P., who died in childhood. Edwin H. was born in Willimantic, December 29th, 1847. He married Maria Ayers, a native of South Coventry, Conn., and they had one child, Francois L., also an adopted daughter, Nettie M. Edwin H. died December 12th, 1884.

The settlement of North Windham had, in the first half of the century, a fulling and carding mill, owned by the Lincolns. This they afterward transformed into a manufactory of felting used in working the Fourdrinier machine, they having acquired the art by picking to pieces and reconstructing the English specimens first imported. The village had attained sufficient importance to be favored with a post office in 1838, and Mr. Ralph Lincoln was appointed postmaster, which office he retained for many years.

The North Windham Cemetery is a tract of land about one acre in extent, located near the center of the village. Jonah Lincoln probably donated ground for it. The society took charge of it for awhile, but later the town has taken charge of it and enlarged it. It is well filled with graves and is neatly kept. It lies on the east side of the Windham road, and on either side of it are the institutions of the place, the church and the school house. These buildings are white and of similar model, and not greatly different in size. The meeting house, which stands north of the cemetery, is a little larger in size. Each is surmounted by a belfry. The church, cemetery and school house are about one-fourth of a mile west of the railroad station.

The Christian Society which occupies and owns the meeting house referred to is an undenominational society composed simply of those who contribute to its financial support. The object is to maintain a Christian ministry or preaching of the Gospel regardless of denominational creeds. The preamble and resolutions agreeing to certain broad and liberal conditions bears date March 15th, 1830. Meetings were first held in a school house. At the organization, Jonah Lincoln acted as moderator, and the name then adopted was the "New Boston Christian Society," after the name which was held by the locality at that time. January 7th, 1857, the name was changed by vote of the society to "North Windham Christian Society." The meeting house was built in 1844. The first members of the society, that is, those who joined it previous to 1840, were Jonah Lincoln, Elias Sharp, Levi Johnson, Daniel Lincoln, Jacob Flint, Ralph





Lincoln, Samuel Flint, James Lincoln, Warren Clark, Charles W. Warren, Lester Lincoln, Benjamin Perry, Warner Lincoln, Nathaniel Lincoln, John Flint, Robert W. Robinson, Burr Lincoln, Asa Bates, Henry Lincoln, David Lincoln, Samuel A. Lincoln, Stowel Lincoln, Darias Spafford, Shubael Cross, George Backus, Erastus Martin, Thomas Robinson, Rufus Burnham, Nathan Gallup, Moses Coffin, William M. Johnson, Horace Flint, Sherman Simons, Thomas Baldwin, Schuyler Chamberlin, Samuel Flint 2d, Moses C. Abbe, Marvin Lincoln, Nelson Simms, James L. Brown, Philip R. Capen, Luther Burnham, William L. Dexter, John J. Burnham, Levi Allen, Mason Lincoln, Frank M. Lincoln and Allen Lincoln. From 1840 up to later dates, as given in the list following, other subscribers joined the society as follows: Charles Card, Hezekiah P. Brown, N. F. Ackley, Reuben Peck, Porter B. Peck, Charles Collar, Pearl L. Peck, Albert Lincoln, 1847; George Lincoln, Oren F. Lincoln, Freeman D. Spencer, Dwight F. Lincoln, 1849; Lorin Lincoln, Jared W. Lincoln, Sumner Lincoln, Thomas T. Upton, Lucius Ingraham, Lucius Flint, Henry E. Gurley, 1853; Lucius H. Cross, Martin Flint, 1858; Edward L. Burnham, Charles Johnson, Seymour Davenport, Joel W. Webb, 1859; Pardon Parker, Charles Squires, Stowel Burnham, Chester Welden, 1871; Albert Hartson, Edwin H. Hall, 1873; Charles E. Peck, Henry A. Jones, George E. Bennett, 1880; David Nichols, Abner P. Smith, Robert Harley, C. F. Spencer, M. A. Bates, William Sibley.

The society for many years employed regular ministers, who resided here and performed pastoral functions. Among the early ministers were Roger Bingham, of Windham, Harry Greenslit, of Scotland (both of whom also preached here before the society was formally organized), Alfred Burnham, Savage White, of Canterbury; Isaac H. Coe, Waldo Barrows, James Burlingame, a young man by the name of Wright for a year or two, and Sylvester Barrows for a year or two. Since about 1878 no resident pastor has been supported, but preaching has been maintained more or less by the employment of ministers associated with churches in the neighboring villages as circumstances indicated, the funds of the society being placed in the hands of a committee with discretionary power.

The mill of which previous mention has been made as having been once owned and operated by the Lincolns in the manufacture of felting for the Fourdrinier paper machines, stood about





fifty rods below the cotton mill of E. H. Hall & Son. The manufacture of felting belts was carried on by Stowel Lincoln previous to the late war. These belts were endless and seamless, and made to run over rollers to take up moisture from paper pulp. Few manufactories of the kind existed in this country, and this gave a considerable prosperity to the village. It gave employment to about thirty hands in its prosperous days. This business, however, faded out, and when the war introduced the "days of shoddy" the mill was changed to a factory for making woolen cloth. This business was introduced by Stowel Lincoln, and later the mill has passed into the hands of William Sibley. It is only in operation now a part of the time.

#### BIOGRAPHICAL SKETCHES.

JONATHAN HATCH.—Samuel Hatch, the grandfather of the subject of this biography, married Naomi Phelps. Their son Jonathan, a resident of Lebanon, Connecticut, was married to Betsey Payne of the same town. The children of this union were: Samuel O., Eliza, Chester P., Jonathan, and James C., of whom Chester P. and Jonathan are the only survivors. The latter was born in Lebanon, October 21st, 1817, and until the age of sixteen resided on the homestead farm. He received a rudimentary education, and on deciding to encourage his taste for mechanics, entered the shops of Phelps & Spafford at South Windham as an apprentice. Here his services were speedily made valuable as a journeyman, until an interest in the business was acquired under the firm name of Smith, Winchester & Co.

Mr. Hatch retained his connection with the business for thirty years, retiring from the firm in 1877. Meanwhile this attractive field of labor furnished aid for the development of his inventive genius. He secured various patents on machinery, the right to some being transferred to the firm while others were reserved by him. His attention is still given to inventions, the most important being the construction of a machine for the manufacture of paper by a new process, the patent for which was obtained in August, 1889. This is but one of several patents obtained by him on inventions of more or less importance. Mr. Hatch has, aside from his business interests, given more or less attention to matters of a public and political nature. He has been for four years selectman of his town and represented his constituents in the state legislature. He was in 1845 married to Alma, daugh-





*Jonathan Hatch*







W. W. P. 1872

Geo S. Morilton





ter of John and Lucinda Armstrong, of Franklin, Connecticut. They have had eight children, three of whom are living.

GEORGE S. MOULTON.—The subject of this sketch, George S. Moulton, was the son of Harvey Moulton and Anna M. Turner, who were married October 29th, 1828. He was born in the town of Mansfield, Tolland county, Conn., on the 13th of September, 1829, and was the eldest of six children. He received a thorough elementary education, and in youth spent several years on a farm. Being, however, ambitious for a wider field of activity than was open to him in the country, he went to Willimantic and entered the Windham Company's stores, of which (after a few years of service) he became proprietor. In 1853 he married Caroline F., daughter of John S. Hazen of Worthington, Mass. Their three children are: Cora L., now the wife of A. L. Hatheway, Georgianna and Everett Huntington. In the infancy of the Willimantic Linen Company he removed to New York as agent for the sale of their thread. In conjunction with this business he dealt largely in commercial paper and was also interested in other enterprises in that city which, aided by his superior judgment and executive ability, were eminently successful.

In 1869 he was compelled by failing health to abandon active business and retire to his country home at Windham, near the scene of his birth and his earliest experiences in commercial life. A Republican in politics, he was above subterfuges and in all things honest and honorable. He represented the town of Windham in the Connecticut house of representatives in 1871 and again in 1877, and in 1878 was elected to the senate from the 13th Senatorial district, filling both positions with ability. In 1876 he was the nominee of his party for presidential elector.

Mr. Moulton was for several years a director of the Willimantic Linen Company, and a prominent factor in its development and growth. He was also a director of the National Shoe and Leather Bank of New York, of the New York & New England and the Boston & New York Air Line railroads and the Willimantic Savings Institute, and at one time president of the Willimantic Trust Company. He enjoyed the reputation of being an able financier, whose superior tact enabled him to avoid or easily overcome reverses of fortune. Mr. Moulton was held in high esteem, not only by his personal friends but by a large circle of acquaintances. The affectionate regard he inspired in the



hearts of all who knew him can best be indicated by a quotation from the editorial columns of a leading journal on the occasion of his death (which occurred on the 8th of June, 1882):

"The man whose life has been a constant bloom, imparting its fragrance to the sense of all, suddenly blighted from earth leaves a vacancy which cannot be filled: but there remains that sweet perfume of a life well spent. It is with sorrow we are called upon to record the end of a life so honored and honorable as that of George S. Moulton. Few men live whose obituary when truthfully written will contain little else but praise, but the pages of this man's history are radiant with noble deeds and marred with blemishes few indeed."

GUILFORD SMITH.—Joshua Smith, the grandfather of Guilford Smith, and a native of Lebanon, New London county, subsequently moved to Windham county, Connecticut, where he was both a weaver and a farmer, and in connection with his trade wove cloth for the soldiers during the war of 1812. His children were three sons, Chandler, Charles and Marvin, and five daughters, Myra, Lydia, Laura, Emily and Mary. Charles, of this number, was born in Windham, and early learned the trade of a millwright. In 1828 he began the manufacture of machinery at Stafford Hollow, in Tolland county, and two years later, having built a foundry at South Windham, removed to that point, where he is still interested as the senior member of the firm of Smith, Winchester & Co., conducting a successful business under his judicious management. He married Mary, daughter of Moses and Tabatha Abbe. Their children are a son, Guilford, and a daughter, Mary, wife of P. H. Woodward, of Hartford.

Guilford Smith was born May 12th, 1839, in the town of Windham, where he pursued his preliminary studies, and completed his education at a school of higher grade in Ellington, Tolland county. Returning to Windham, he entered the office of Smith, Winchester & Co. as bookkeeper and draftsman, and early became so thoroughly identified with the business as to warrant his admission as a partner. Under his able supervision it greatly increased in proportions, and a demand for the products of the establishment was created in various parts of Europe, in Australia, Japan, Canada, Mexico, and nearly all parts of the United States. Machinery adapted to the manufacture of paper is here produced, Mr. Smith being exclusively at the head of this large







1877

Guilford Smith





industry. The subject of this biography, though not in any sense a politician, nor aggressive in his identification with local affairs, is nevertheless a strong factor in the republican ranks, and wields in his unostentatious way no little influence in the county. In 1883 he was the representative of his town in the state house of representatives. He is president of the Windham Bank of Willimantic, and director of other banks and business enterprises. In religion he adheres to the Congregational church, to which his generous aid is given. Mr. Smith was married December 16th, 1863, to Mary, daughter of Thomas Ramsdell, of Mansfield, Connecticut.



## CHAPTER XVI.

### WILLIMANTIC.

General Description.—Communication with the World.—Some Public Features.—Retrospect of Half a Century.—Early Stages of the Cotton Mill Industries.—Starting of the Windham and Smithville Companies.—First Steps of the Linen Company's Plant.—Early Builders of the Village.—The Post Office.—Incorporation of the Borough.—Fire Companies and Engines.—Fire Department.—Destructive Fires.—Water Works.—Public Schools.—Libraries.—Churches: Congregational, Baptist, Methodist, Catholic, Episcopal, Spiritualist, Mission Hall, Camp Meeting.—Growth of Manufacturing.—Windham Company.—Smithville Company.—Linen Company.—Holland Silk Company.—Morrison Company.—Chaffee & Son.—Turner Silk Mill.—Natchaug Silk Company.—Foundry.—Builders and Other Manufacturers.—Board of Trade.—Cemeteries.—Masonic History.—Benefit Societies.—Banks.—Buildings.—Newspapers, Printing and Wood Type.—Biographical Sketches.

**W**ILLIMANTIC, a beautiful village of about ten thousand inhabitants, lies in the southwest corner of the town of Windham, and consequently in the southwest corner of the county. The Willimantic, a vigorous stream, as powerful and as graceful as its name is beautiful, winds along the valley through the center of the borough to which it has given name. On the slope of the left bank lies the principal part of the village, and nearly all of the business concerns. Great power is furnished for the driving of machinery by the falls in the river, and this circumstance gave rise to the building of a populous village here. In the eastern suburbs of the village the Natchaug joins the Willimantic, and they unitedly form the Shetucket.

No place in New England, dependent upon railroad transportation facilities, is better endowed in this respect. The situation of the Willimantic is one that commends itself to the serious consideration of progressive and far-seeing business men who are about to embark in new and promising enterprises, or who desire to change from unsuitable and inconvenient locations to more congenial and favorable ones, such as they will find Willimantic to be after having looked over the field and come in contact with its citizens.





Here they will find first-class facilities for receiving materials and shipping goods, a desirable place of residence, an excellent system of water-works, ample police protection, an effective fire department, the very best banking accommodations, moderate taxes, electric lights, good schools, churches, public libraries, etc., and opportunities to secure favorable building sites for residences at reasonable prices.

Magnificent hills rise on either side of the valley, and these are yet unoccupied except in a few instances. When their summits are crowned by some structures of architectural beauty, as doubtless some day they will be, then the attractions of Willimantic will impress the passing traveler, or the prospecting investor or resident, as one of the most desirable localities in all this section of the country. Already it is one of the most flourishing and rapidly growing towns in New England, as doubtless it is the most important one of eastern Connecticut. Its rapid growth is shown by the following facts: By the census report of 1870 the population of the borough was 4,048; in 1880, 6,612; a gain of  $63\frac{1}{2}$  per cent. in ten years. At the same rate of increase from 1880 to 1890, the next census will show a population of 10,799. Based on the number of names in the Directory for 1887, a population of 10,000 has already been attained. The time is not far distant when these figures will be doubled. Willimantic's advantages and prospects of future growth and development warrant this assertion.

The railroad facilities are ample. The New York and New England railroad runs from Boston, directly through Willimantic, to the Hudson river at Newburgh, a distance of 220 miles, passing through Hartford, New Britain, Waterbury and Danbury. Within a year or two this road will have direct connection with the Pennsylvania coal and oil fields and all western points, via the Poughkeepsie bridge, recently completed. The New England railroad also extends from Willimantic to Providence, R. I., 58 miles, and the company operates a number of important branches, among them the Connecticut Central, from Hartford to Springfield, Mass., and the Norwich and Worcester road, which runs in connection with the Norwich and New York steamboat line. The division of the New England road between Boston and Willimantic is double-tracked, as are also sections of the line westward to New Britain. Willimantic has direct communication with New York city over the Air Line



and New York, New Haven and Hartford roads, both operated under one management, and over the New England road via Hartford. The New London Northern road passes through Willimantic, running northerly until it reaches a junction with the Vermont Central system, of which it forms a part, and also making connection with the Boston and Albany road at Palmer, Mass.

Willimantic is only sixteen miles from tide water at Norwich, communication with which is direct by the New London Northern railroad, and is also reached by rail via Plainfield over the New England road. Tide water is also had via the Air Line road to New Haven, 54 miles, and by the New England road to Providence, 58 miles, and at Hartford, 30 miles. Fast express trains place Willimantic within two hours of Boston and three hours of New York. To Boston is 86 miles, to New York 117 miles. Willimantic is almost midway between Boston, the metropolis of New England, and New York, the commercial center of this globe. People can also go to and come from Philadelphia and Washington, D. C., without change of cars.

In hotel accommodations Willimantic stands second to no town in Connecticut. There are five, viz., Hooker House (new), Brainerd House, Hotel Commercial, Revere House and European House. Of these, the Brainerd House is the oldest. But that has no claim to antiquity. The original hotel of Willimantic is a brick house, still standing on the south side of the river, which in the old stage-coach days was a stopping place on the great thoroughfare between Providence and Hartford. Later, the house in the village now known as the Chaffee House was opened by Mr. Brainerd, and still later the present Brainerd House was fitted up by a company, and Mr. Brainerd managed it and gave its name. The Hooker House is pre-eminently one of the finest hotels in eastern Connecticut, and perhaps the finest. It was erected in 1886 by S. C. Hooker. It is a substantial four-story brick building, the interior arrangement of which is a marvel of convenience and economy. Corridors nine feet wide run through the center of the building on each floor, and a hydraulic elevator, steam heat, hot and cold water, electric bells and speaking tubes, are among the modern advantages in the generally complete equipment. There are one hundred chambers of uniform size, and the eating and sleeping accommodations are first-class in every respect.





The superior court of Windham county holds half of all its civil and criminal terms of court in Willimantic. Under a recent statute permitting transfer of causes from one county to another for trial, by agreement of parties or their counsel, many cases arising in Mansfield, Coventry, Andover, Columbia, Hebron, Willington and Stafford are also tried here. The court house is one of the most elegant in its finish and furniture, and convenient in its appointments, of any in the state.

Taxation here is moderate. Property is not assessed to exceed 60 per cent. of its market valuation, and the combined borough and town tax rate is only 16½ mills on the dollar. The grand list for 1886 was : Borough, \$3,505,804 ; town, \$4,146,127.

Three lines for telegraphic communication are available—the Western Union, United Lines, and the Mutual Union—and manufacturers and business men here get the benefit of the lowest prevalent rates to all competing points. The téléphoné service is complete, and an electric light plant is in operation.

For pleasant drives, Willimantic and vicinity towns offer unusual attractions. The main street from the eastern to the western limit furnishes a drive of nearly two miles, and gives the stranger a very good idea of the place, passing as he does through the business portion of the town. The opera house, court house, all the hotels and banks, the Linen Company's four large mills, the Smithville and Windham Companies' mills, and the Willimantic fair grounds, are located on this thoroughfare. In the outside drives, a favorite one is easterly over Bricktop hill to Windham. Another is along Pleasant street, on the south side of the river and running parallel with it. Here a five minutes' climb will take one to the top of Hosmer mountain, the location of the reservoir from which the village receives its supply of water. Here a magnificent view of the village and the surrounding country may be had. The picture shows the beautiful Willimantic river winding its way through the meadows as it comes down from the northwest ; the different railroads as they approach the converging point, from the "four winds of heaven ;" on the right, the majestic Natchaug, wreathing its serpentine course through hill and vale, as if in no hurry to leave its pleasant surroundings ; the Mansfield, Coventry, Lebanon and Columbia hills, dotted here and there with villages and thrifty farm houses, and the village of Willimantic below, with its mills, workshops, business blocks and fine residences. In the way of



longer drives may be mentioned one to the south, over Village hill to Lebanon, about seven miles, and to the west to Columbia green and the Columbia reservoir, a very popular resort for fishing and picnicing parties; another to the north to South Coventry, noted as the site of the monument to Nathan Hale, of revolutionary fame. To the west of the village lies Lake Wamgumbaug, a very pretty sheet of water, and quite celebrated locally for its fine black bass fishing. Yet another fine drive, but somewhat longer, is the one north through Mansfield street to the Storrs agricultural school. On this route is passed the Willimantic water works pumping station. The Natchaug river is dammed at this point, forming a beautiful lake, with grounds laid out very tastily as a small park. This is fast becoming a very popular resort for Willimantic people in summer, being only a short drive of two and a half miles from the place.

The Willimantic Fair Association is in a thrifty condition, with good grounds, new, roomy and substantial buildings, and the best half-mile track in the county. Horsemen with national reputations have spoken in the highest terms of the superior advantages of this track for horse trotting, and of the management. All the exhibitions have been eminently successful, and the prospects are flattering for the future.

About the close of the first quarter of the present century, Willimantic consisted only of a few straggling houses here and there. The old Carey house was here, and that is still standing. The Baker house was one of its associates, and that is still standing. A small paper and grist mill and saw mill, owned by Clark & Gray of Windham, stood just east of the residence of John H. Capen, near the present site of No. 2 thread mill. The old state powder works of the revolutionary time occupied very nearly the same site. At that time this locality was familiarly and locally known as "the State," a name which clung to it for many years. A short distance east of the grist mill were two dwelling houses, and on the north side of Carey hill one or two more, which have long since disappeared. On Main street, just east of E. C. Carpenter's store, stood the Azariah Balcom residence, connected with a large tract of land located north of Main street. The next house west was owned by Erastus Fitch, and in later years by Hardin H. Fitch, one of the oldest natives of the village. There was but one more dwelling west of him on Main street within the corporate limits, and that was on the site

The first of these is the fact that the United States is a young nation. It was founded in 1776, and has since that time been growing in size and power. The second is the fact that the United States is a free nation. It is a nation in which every man is free to exercise his rights of life, liberty, and property. The third is the fact that the United States is a democratic nation. It is a nation in which every man has the right to participate in the government. The fourth is the fact that the United States is a nation of immigrants. It is a nation in which every man has the right to come to the United States and seek his fortune. The fifth is the fact that the United States is a nation of pioneers. It is a nation in which every man has the right to go west and settle on the frontier. The sixth is the fact that the United States is a nation of farmers. It is a nation in which every man has the right to own and cultivate the land. The seventh is the fact that the United States is a nation of workers. It is a nation in which every man has the right to work for a living. The eighth is the fact that the United States is a nation of soldiers. It is a nation in which every man has the right to serve his country. The ninth is the fact that the United States is a nation of sailors. It is a nation in which every man has the right to sail the seas. The tenth is the fact that the United States is a nation of statesmen. It is a nation in which every man has the right to govern his country. The eleventh is the fact that the United States is a nation of scientists. It is a nation in which every man has the right to discover the secrets of nature. The twelfth is the fact that the United States is a nation of artists. It is a nation in which every man has the right to create works of art. The thirteenth is the fact that the United States is a nation of musicians. It is a nation in which every man has the right to play music. The fourteenth is the fact that the United States is a nation of writers. It is a nation in which every man has the right to write books. The fifteenth is the fact that the United States is a nation of poets. It is a nation in which every man has the right to write poetry. The sixteenth is the fact that the United States is a nation of philosophers. It is a nation in which every man has the right to think. The seventeenth is the fact that the United States is a nation of inventors. It is a nation in which every man has the right to invent new things. The eighteenth is the fact that the United States is a nation of explorers. It is a nation in which every man has the right to explore the world. The nineteenth is the fact that the United States is a nation of adventurers. It is a nation in which every man has the right to adventure. The twentieth is the fact that the United States is a nation of heroes. It is a nation in which every man has the right to be a hero.



of the present town alms-house. It was replaced by a more modern structure in 1835. This was afterward used as a tavern, standing at the fork of the Bolton and Coventry roads. It was afterward purchased and used as a town alms-house, and was destroyed by fire about eight or ten years since. A new and handsome building, the present town house, was erected on the spot. This is a large two-and-a-half-story building, sufficiently commodious to afford room for one hundred and fifty inmates. Fifty to sixty inmates are frequently in the house in winter, but a smaller number are here in summer. Men arrested for drunkenness and vagrancy are frequently sent up here to work out a fine. A small farm is worked in connection with the house. Some aged and indigent persons are cared for, and a few insane, but such are generally sent to Middletown. The building is a frame structure, clapboarded and neatly painted.

Returning to the period which we are reviewing, on the south side of the river but one dwelling stood at the west end of Pleasant street. At the east end of that street stands the old homestead of Alfred Young, Sr., one of the early and prominent men of Windham. South of this stood the Murdock house, which has since been taken down. On South Main street stood the house of Anson Youngs, which was used as a house of public entertainment in revolutionary days, but has been replaced by a more modern structure within a recent period. East of this locality stands the dwelling formerly occupied by Josiah Dean, Sr., one of the early residents of this locality. In this description we have specified about all there was of Willimantic at the time mentioned.

The pioneer cotton spinner of Willimantic was Perez O. Richmond, who came here from Rhode Island some time in the year 1822, and purchased the privilege at the lower end of the borough now known as Willimantic Linen Company's Mill No. 2. On this site he built a mill of wood, about forty by sixty feet, one and a half stories high, put in machinery and commenced making cotton yarn. He also built a cheap row of tenements, six in number, just north of the mill, for his operatives. Mr. Richmond continued to run this mill until 1827, when it passed into the possession of Messrs. Hawes, father and son, of Providence, R. I., who made extensive repairs to the mill and tenements, and also erected a large boarding house and the best store in the place.



In 1823 Major Matthew Watson, Hartford Tingley, Rathbone Tingley and Arnnah C. Tingley, all of Providence, R. I., purchased the privilege and land adjoining, at the upper end of the village, and formed a corporation by the name of the Windham Cotton Manufacturing Company. They built a dam across the river and put up a mill, which is now the south half of the west mill belonging to the Windham Company. Here they put in machinery and commenced making cotton sheetings and shirtings. They also erected some six dwelling houses for two families each, which were known then, as now, as the "Yellow Row." A store on Main street at the head of the row of houses was built and filled with goods for the operatives. Arnnah C. Tingley, one of the owners, removed here from Providence and became the local agent of the corporation. He built and occupied the dwelling house west of the store on Main street. The erection of a dam for this corporation caused a set back of the water for two miles or more, overflowing large tracts of meadow on this river and on Hop river and Ten Mile river as well. This caused much damage to lands overflowed, and quite a large amount was paid by the company in settlement of such claims.

About the time the Windham company commenced operations Deacon Charles Lee, of Windham, purchased the site of what is now the Smithville Company's property, and erected a mill for the manufacture of cotton goods, four dwellings and a barn and store house. In the spring of 1827 a store was erected by him on the corner of Main and what is now Bridge street, in which were kept a general assortment of dry goods and groceries. Associated with him in the store was Royal Jennings, who came from Windham and remained here until 1840, when he removed to Milwaukee, Wis. Deacon Lee removed to Norwich and was for many years the head of the firm of Lee & Osgood. They were active business men and took a deep interest in the moral and religious welfare of this young and growing community.

In 1824 Messrs. William, Asa and Seth Jillson, three brothers from Dorchester, Mass., purchased land on the south side of Main street, with the water privilege attached thereto, built the dam and laid the foundation of a cotton mill on the site of what is now the Linen Company's spool shop. At that time this was the largest cotton mill in Willimantic. In connection with the manufacture of cotton goods quite an extensive business was done by this firm in the manufacture of machinery for cotton





mills. The stone building opposite the mill, and five dwellings for four families each, were erected by this corporation. An additional mill was erected a few rods below for the same purpose, greatly enlarging what for that time was an extensive business in cotton manufacture. The senior brother built the stone house between Main and Union streets for his residence. Asa built the fine house on the south side of the river, and Seth built another on South Main street, the three being at that time the finest residences in the village.

Thus, in 1826, Willimantic had four cotton mills in successful operation, and began to assume considerable importance. Peter Simpson built a one-story dwelling on the site of the present Brainerd House. The old State powder works had passed into the hands of Samuel Byrne and David Smith, who were operating under the firm name of Byrne & Smith. Guy Hebard had erected a brick house on the south side of the river and opened it for the entertainment of the public. Of this we have already spoken. Here all public gatherings, Fourth of July celebrations, trainings, dancing schools, balls and other carousals of festivity were held. The old Hebard tavern was known far and wide. The first grog-shop in the village was opened by Thomas W. Cunningham, and was located on what is now the west corner of Walnut and Main streets.

Philip Hopkins, one of the first to build on private account, built a house on what is now the site of Levi A. Frink's block on Main street. He also had a general blacksmith shop on Main street, near his residence. Alfred Howes had a similar shop at the lower end of the village at the same time. He soon gave up the business, purchased land between Main, Union, Jackson, Maple and Church streets, and engaged in the first drug business in the village, in association with Newton Fitch and Doctor John A. Perkins of Windham.

Jairus Littlefield, one of the earliest settlers in the village, built and occupied a house on Main street where C. E. Carpenter & Co.'s store now stands. He spent the remainder of his life here, representing the town in the legislature, and was a trial justice for many years. Stephen Hosmer built the second house on Pleasant street, west of Young's residence. He moved here from Columbia in the fall of 1827. He was a lively business man, owned a good deal of land and was an extensive farmer. He also owned the turnpike road from Hebron to Hebard's tav-



ern. At that time there were no streets south side of the river except Columbia Turnpike (now Pleasant street), Card road and South street. Main street was the only one on the north side of the river. Through the efforts of Mr. Hosmer the courts ordered Bridge street to be opened.

About the year 1825, under the administration of John Quincy Adams, a post office was established here by the name of Williamantic Falls, which form the name retained until about 1833, when the "Falls" was dropped from it. Henry Hall, at that time a book-keeper and clerk for the Windham Cotton Manufacturing Company, was appointed postmaster. The most convenient location seemed to be at the Hebard tavern and there the office was established and kept, Mr. Hebard having charge of the office as Mr. Hall's deputy. All the mails in those days were carried by stages or other vehicles, and the tavern was a handy place for mail carriers to stop at. After Mr. Hall resigned the position George W. Hebard was appointed postmaster, and he removed the office to the stone store opposite the present Linen Company's spool shop. Here it remained for some time. Thence it was moved to a building near the Iron Works bridge, about opposite the south end of the Linen Company's Mill No. 1. Mr. Hebard kept also a grocery store. The next postmaster was Colonel Roswell Moulton, who after keeping the office for a while at the old location, removed it to his new store nearly opposite the building now occupied by Edward F. Casey. There it remained until July 1st, 1843, when Lloyd E. Baldwin was appointed postmaster and removed the office to the store nearly opposite the Revere House. The pay of the office at that time amounted to about \$300 a year, being based on commissions. The next postmaster was Joshua B. Lord, who removed the office to his store in what is now Hanover's Block. He was succeeded by William L. Weaver, who removed the office to his store, but retained it only a few months. James H. Work was the next occupant of the office, which was now kept in the twin buildings west of the Franklin Building. Then followed Thomas Campbell, whose office was where the Adams Express Company is now located. He was succeeded by William H. Hosmer, whose term closed in July, 1861, he being succeeded by James Walden, who held the office eight years. His successor was John Brown, who held the office twelve years, and filled the post of assistant for as long a term on the end of that. He was succeeded by

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution was a pivotal moment in the nation's history, leading to the establishment of a new government and the declaration of independence. The 19th century was a time of great change, with the Civil War and the Reconstruction era shaping the nation's future. The 20th century saw the rise of the United States as a world power, with significant technological and social advancements. The present day is a time of continued growth and change, with the United States facing new challenges and opportunities. The history of the United States is a testament to the resilience and spirit of the American people.

his predecessor Mr. Walden, who held it for an equal term of years, and gave place to Henry N. Wales, the present incumbent.

No private individual contributed more in his time to the growth and prosperity of the village than Daniel Sessions. He was a farmer, living some two miles west of the village on the turnpike road to Coventry. Almost all the brick used here in early days were made and furnished by him. He also furnished timber, erected the frames and finished the buildings ready for occupancy in many instances. Apollos Perkins, William W. Avery and John Brown, living in the near vicinity, did more or less in this line of business, contributing essentially to the growth and prosperity of the village.

In 1833 the growth of the village seemed to indicate that the condition of things might be improved by incorporation as a borough. A petition to the legislature was accordingly presented, which contained the signatures of the business men of the place. It was sent to the legislature at their session at Hartford, in May, 1833. Stephen Hosmer was one of the representatives of the town, and through his efforts, together with those of other citizens, a charter was obtained, organizing Willimantic into a borough. Mr. Hosmer was authorized to call a meeting of the legal voters residing within the corporate limits for the purpose of completing the organization by the election of officers provided for in the charter. The meeting was held on the first day of July in the same year, and the following officers were elected: Loren Carpenter, warden; Doctor Newton Fitch, clerk and treasurer; Wightman Williams, Asa Jillson, Samuel Barrows, Jr., William C. Boon, Doctor William Witter, Royal Jennings, burgesses; Stephen Dexter, bailiff. A tax was levied and Thomas W. Cunningham was chosen tax collector.

Under the charter a disinterested committee of three persons was to be appointed once in five years, by the county court of Windham, to set off to the borough their fair proportion of roads in the town to keep in order during the following five years. This arrangement after a time became a source of dissatisfaction, as many of the roads to be repaired were outside the corporate limits. By a subsequent amendment to the charter this matter was remedied by assigning only the highways within its limits to the borough. The regular election of officers occurs on the second Tuesday in November annually. The borough officers





in 1888 were: John M. Alpaugh, warden; William H. Latham, George Tiffany, James A. McAvoy, D. W. C. Hill, Charles R. Utley, James M. Smith, burgesses; Charles N. Daniels, clerk and treasurer; Frederick L. Clark, bailiff; Charles B. Jordan, collector; Albert R. Morrison, Samuel C. Smith, Jerome B. Baldwin, water commissioners; Homer E. Remington, treasurer of water fund.

The history of the fire companies of Willimantic begins with the history of the first company at Windham Green. Upon the petition of Samuel Gray and others the legislature in May, 1814, granted to the "Center District," the name applied to Windham Green, certain corporate privileges which were improved in measures for protection against fire. Some obstruction in the conditions or powers of the people under this and subsequent acts prevented the accomplishment of the purpose desired in that way, and a voluntary effort was made by the people, by which a fire engine was obtained. In June, 1821, the corporate fire district purchased of the private company their engine for \$180, and July 2d, George W. Webb, Henry Webb and Eliphalet Ripley were chosen fire wardens for the district, with instructions to enlist a fire company. A company of twenty-four was promptly formed. In addition, cisterns, wells, buckets and other apparatus for working at fires were provided and an engine house built, which stood in the vacant lot just back of the present Congregational church at Windham. The original hand engine is still preserved as a curious historic relic. In shape it is like a miniature rectangular coal barge, in dimensions six by two and a half feet at the top, and five by one and a half feet at the bottom, and a foot or more in depth. The body is mounted on a pair of low wheels. The two pump levers move horizontally across the top of the body, the handles running across them being long enough to allow two men at each lever to work them. The body is mounted by a cylindrical water dome, through which water was forced by two pistons connected with the levers. Water was brought in buckets and poured into the body at one end, whence it was drawn by the pump and discharged through a hose which at first was only four feet long, with a nozzle at the end. Twenty feet of hose was afterward purchased. The engine was provided with thills by which a horse could be used, but it was generally drawn by hand. By vigorous working it could be made to throw a half-inch stream fifty or sixty feet into the air.



The original company disbanded in 1850, and then the engine was sold to the late Justin Swift, in whose family it still remains.

As the growth of Willimantic increased the dangers from fire, some organized means of protection seemed necessary. As early as 1830 movements were made in that direction, but nothing was accomplished until after the incorporation of the borough. In October, 1833, fire wardens were elected, whose duty it was to direct the people who should volunteer to work at fires. Apparatus was also provided for, such as ladders, buckets, etc. An engine, similar to the Windham engine, was also procured. A company appears to have been formed at some time between 1830 and 1833, but its organization and members are matters of uncertainty, as no records appear to exist in relation to it. The number of fire wardens varied at different times, being three, four, five and at one time as great as thirteen. In 1837 the number of members in the company was allowed to be increased by ten. Certain privileges were allowed members of the fire company so that the ranks were easily filled when vacancies occurred. The need of some more effective means was felt, and by the logic of events in several disastrous fires it was shown that the old engine was not equal to the times, and the company seems to have become disorganized about the year 1850. The old engine was stored for a while, but in 1858 it was sold, together with the engine house and equipments. The engine house stood for many years on the "Jesse Spafford lot," now covered by the Hamlin block, and its exact location was on the northeast corner now occupied by W. N. Potter's drug store.

From the dates last mentioned up to 1868 there was no engine company or engine for extinguishing fires in the borough. The need of some means of protection was strongly urged, both by prudent minds and disastrous events. Efforts had been made in that direction the previous year, but nothing decisive had been accomplished. In the latter part of the year 1867 a committee was appointed to inquire into the cost of fire apparatus. The committee was instructed March 5th, 1868, to buy a second-hand engine which it had been ascertained was for sale at Greenville, Conn., for three hundred dollars. This was done. The engine was mounted on four wheels, and was operated by levers at which about twenty men could work at once. It was provided with suction pipe, and would draw water from a cistern or well and discharge it through a line of hose. Various





schemes for further improvement were agitated, but no definite plan was settled upon until November, 1872, when the borough ordered two chemical fire extinguishers of the New England Fire Extinguisher Company, at an expense of \$1,600. Meanwhile the Excelsior Hook and Ladder Company was formed, with Joel W. Webb as foreman, and the borough purchased them a truck provided with single and extension ladders, and other proper equipments. Two companies were formed to operate the chemical fire extinguishers. The first was called Fountain Fire Extinguisher No. 1, and the second, Fountain Fire Extinguisher No. 2. John Crawford was foreman of the first, and Samuel Hughes of the second. The original limit given to the membership of the hook and ladder company was thirty, and that of each of the extinguisher companies was twenty. The limits of the former have since been increased to forty, and each of the latter to thirty.

The fire department of Willimantic thus being organized, the election of a chief took place July 15th, 1873. Dwight E. Potter was chosen to that position. C. Seth Billings was made first assistant, Alex. L. Fuller, second assistant, and John B. Carpenter, third assistant. These officers were constituted the board of engineers, taking the place of the former fire wardens in the management of the fire department. Mr. Potter served with marked efficiency until the fall of 1880, when he was succeeded by C. Seth Billings, who served until the fall of 1884. He was then succeeded by Charles N. Daniels, the present effective chief engineer. Successive members of the board of engineers since the first board have been—George H. Purinton, Alex. L. Fuller, Joel W. Webb, George H. Millerd, H. L. Edgerton, M. E. Lincoln, Charles N. Daniels, Charles E. Leonard, Thomas Burke, Luke Flynn, Jr., and James Tighe.

In 1880 the Board of Fire Police was started, with six members, viz., M. E. Lincoln, Cyril Whittaker, Luke Flynn, Jr., C. M. Palmer, C. B. Pomeroy and Roland White. Their duties are to protect property exposed at fires, and to keep the crowd from interfering with the firemen, and they are empowered the same as regular policemen.

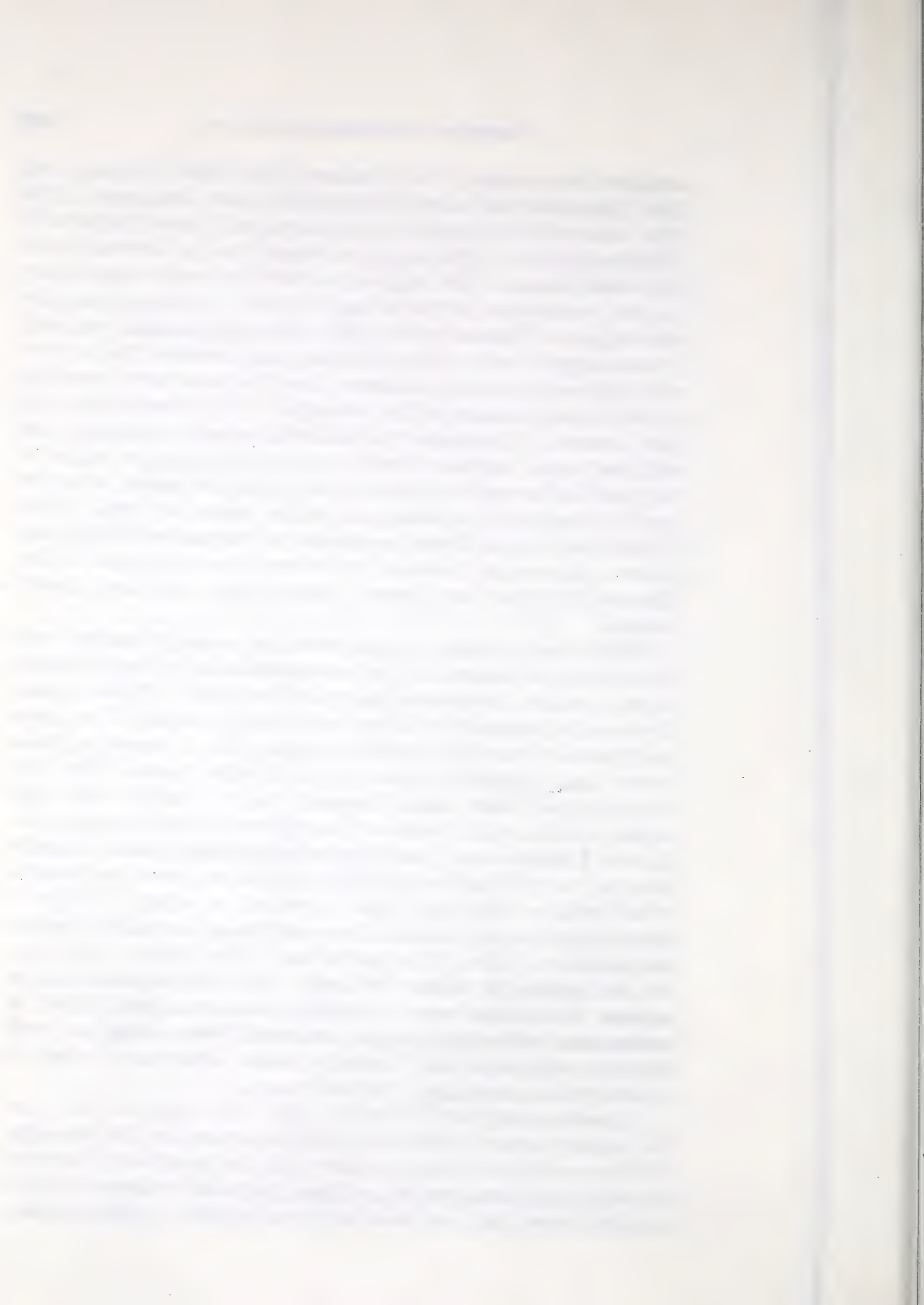
The chemical extinguishers did not prove satisfactory in their practical working, and were sold at auction in 1874. Their places were supplied by new hose carriages which were received in November, 1875, their cost being \$550 each. The companies now

The first of these was the establishment of the first public school in the city, in 1630. This was the first of a long series of schools which have since been founded in the city, and which have played a great part in the education of the people of Boston. The second was the establishment of the first public library in the city, in 1630. This was the first of a long series of libraries which have since been founded in the city, and which have played a great part in the education of the people of Boston. The third was the establishment of the first public hospital in the city, in 1630. This was the first of a long series of hospitals which have since been founded in the city, and which have played a great part in the education of the people of Boston. The fourth was the establishment of the first public workhouse in the city, in 1630. This was the first of a long series of workhouses which have since been founded in the city, and which have played a great part in the education of the people of Boston. The fifth was the establishment of the first public almshouse in the city, in 1630. This was the first of a long series of almshouses which have since been founded in the city, and which have played a great part in the education of the people of Boston. The sixth was the establishment of the first public prison in the city, in 1630. This was the first of a long series of prisons which have since been founded in the city, and which have played a great part in the education of the people of Boston. The seventh was the establishment of the first public court in the city, in 1630. This was the first of a long series of courts which have since been founded in the city, and which have played a great part in the education of the people of Boston. The eighth was the establishment of the first public office in the city, in 1630. This was the first of a long series of offices which have since been founded in the city, and which have played a great part in the education of the people of Boston. The ninth was the establishment of the first public church in the city, in 1630. This was the first of a long series of churches which have since been founded in the city, and which have played a great part in the education of the people of Boston. The tenth was the establishment of the first public school in the city, in 1630. This was the first of a long series of schools which have since been founded in the city, and which have played a great part in the education of the people of Boston.

changed their names. No. 1 became Alert Hose Company, and No. 2 adopted the name Montgomery Hose Company. John Tew was the first foreman of the Alerts and Jerry O'Sullivan of the Montgomerys. The supply of water from an elevated reservoir made the use of the engines for throwing water unnecessary for the greater part of the village at least. A Bucket Company was organized December 17th, 1877, as an independent company. It was supplied with a truck, ladders and buckets, the expense of which was borne by voluntary contributions from members or individual citizens of the borough. John Leonard was its first foreman. It entered the field with much enthusiasm and did good work, but after about five years its energies began to flag, and the borough not taking them under its control or patronage the company was disbanded in the spring of 1884. About a year later they sold their apparatus to the people of Windham Centre. Successive foremen of this company were Alex. Fuller, Howard R. Alford and James Johnson, after the first already named.

Within the last two or three years the borough has built and fitted up truck houses for the accommodation of its fire department, of which the citizens may justly be proud. Three commodious and substantial buildings have been provided. The house for Excelsior Hook and Ladder Company No. 1, stands on Bank street, nearly opposite the rear of the Hooker House. The truck house of the Alert Hose Company No. 1, is at No. 193 Main street, and the truck house of Montgomery Hose Company No. 2, is on Jackson street nearly opposite from the Roman Catholic church. In 1875 the borough was divided into four fire districts, which number has since been increased to seven. A code of alarm signals was at the same time established for making known the location of a fire. The alarm was at first struck by the Baptist and Methodist church bells only. In 1879 an electric alarm system, with alarm boxes in suitable places was established in connection with a gong on the Brainerd House, designed both to notify citizens of the district in which a fire may be and to signal for the starting of the mill pumps.

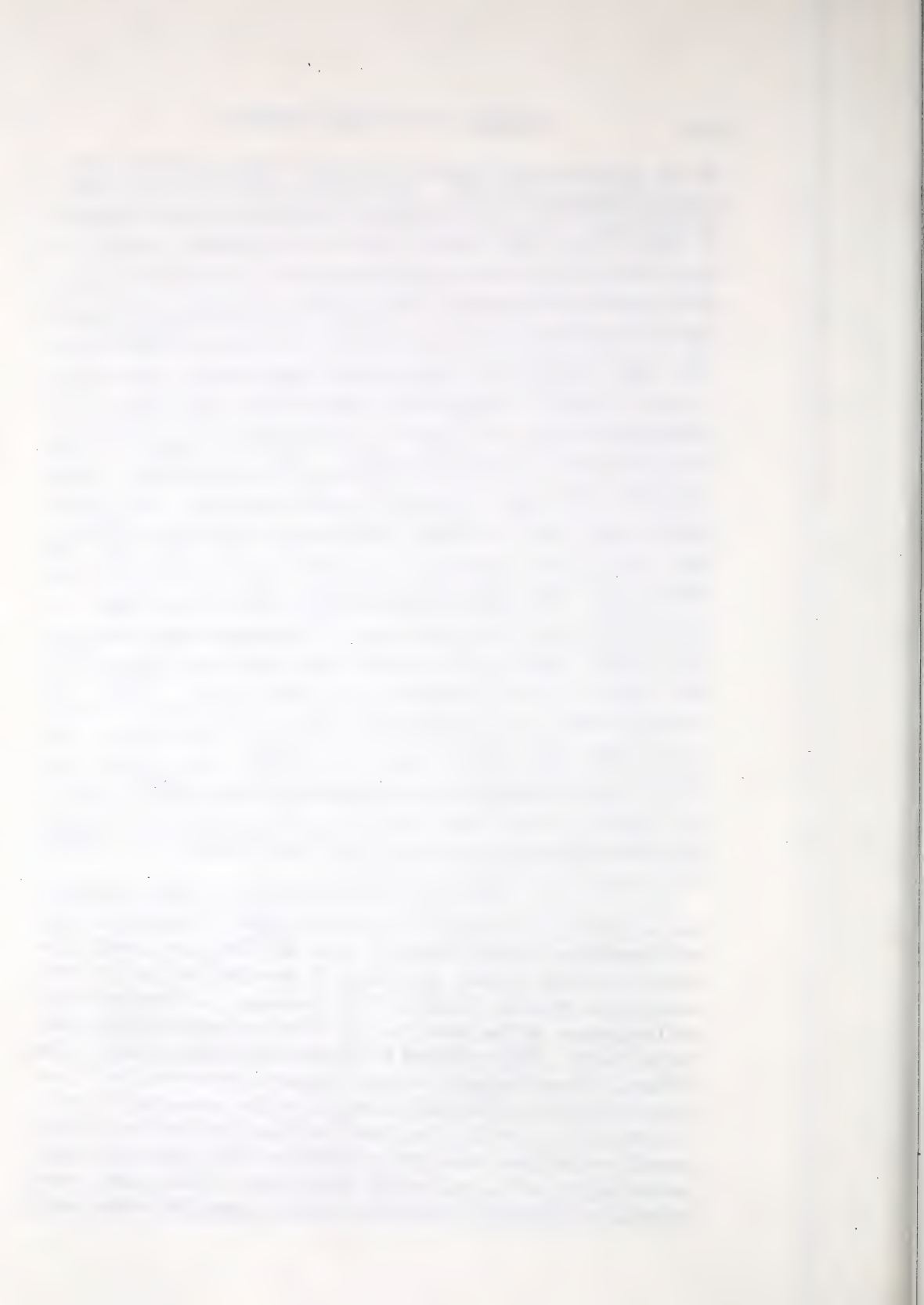
It is estimated that Willimantic has lost during the last quarter century about \$110,000 by fires occurring in the borough. We have not space here to recount all the fires which have occurred in the history of this village, but brief reference to two or three important ones may not be out of place. A sad casualty



of the kind was the burning of the old Potter tavern on the night of January 8th, 1842. This house stood on the site of the old National House, later the Revere House, and was managed by Niles Potter. The flames, which it is supposed caught behind a door from a broom that had been used to sweep up the fireplace—stoves were scarcely known then—were well under way before discovered, but the fire company and the villagers generally responded promptly to the alarm, and went to work with a will. The old engine was brought into requisition, a double line of men and women was quickly formed across lots down to the Willimantic river, or to "the cove" which used to set in there, and water was passed in pails and poured into the engine. In the building there stood an old fashioned brick chimney, which leaned, but had been supported by the woodwork. The latter burned away, and as Nathan Benchley, a well-known resident, was carrying out an armful of things by the back door, the chimney fell upon him with a terrible crash, crushing his life out instantly. And still another tragedy was to be revealed. A little ten-year-old girl by the name of Hutchins, who lived with Mr. and Mrs. Potter as an adopted child, had been sleeping with Mrs. Potter's sister Elizabeth in an upper room. When they were awakened by the alarm and smoke, the lady took the child by the hand and started for the stairs, let go of her hand at the narrow staircase, told the little one to follow and rushed out, only to find that the little girl, frightened or suffocated by smoke, had probably turned back, and it was then too late to save her. Her charred remains were afterward found in the ruins. Heroic efforts saved the adjoining property.

One of the most destructive fires that ever visited Willimantic occurred on the night of March 4th, 1868. It started in what was known as Robert Hooper's twin building, two small, one-story structures joined together and standing on the lot next west of the present Franklin Hall building. A deep snow lay on the ground at the time, but the citizens responded promptly to the alarm. No organized fire department then existed in the village, and no apparatus was at command save what had been provided by the individual enterprise of the cotton mill owners. A three-inch water pipe had been laid from the Smithville Company's works down Main street to the post office, through which power pumps at the mill could force water. The pumps were started, but through some defect in the pipes the water could





not be brought to bear on the fire until the latter was well under way. The flames rapidly communicated to the large wooden dwelling house of the late George C. Elliott, which stood next west of the twins, and also to the three-story wooden Franklin Hall building, owned by Messrs. Alpaugh & Hooper, which stood next east. The old Presbyterian church on the west, and the David Tucker house—now Chester Tilden's—on the east were only saved by vigorous efforts and surprising good fortune. The Tucker house was joined to the Franklin Hall building by a one-story apartment occupied by J. Rand Robertson as a jewelry store. Courageous persons on the roof of the Tucker house kept it wet down as best as they could, and the stream from the hydrant was turned alternately upon the jewelry store and the west side of the Tucker house. The tin roof over the Robertson shop was a great help, but it seemed as if nothing could save the Tucker house. Suddenly Dwight E. Potter and William B. Swift, then popular young men here, with reckless daring mounted the tin roof of the half burned jewelry shop, and there, surrounded and almost licked by flame, they stood and told the firemen where to turn their stream. "Young Potter" was especially daring and helpful to the hosemen, closely watching the flames and promptly directing the water upon each spot where they got a hold. This bravery proved the salvation of the Tucker house, and it came out of the struggle with only a badly scorched side. Even part of the jewelry shop was saved, and some of the present shelves on the east side were there then.

February 27th, 1876, occurred the most disastrous fire in the history of Willimantic, of about the same extent as that of the Franklin Hall and other buildings in 1868, but more deplorable in its results. Three large buildings were burned, one of wood, including Starkweather's grist mill and a flock mill (where the fire started), the next of brick, including the Atwood Machine and the Conant Silk companies, the third a storehouse. They stood on Valley street, in order from west to east as named, and the present Bank street crosses about where the Atwood Machine Company's building stood. There was no insurance on the flock mill's or the machine company's stock. The buildings were insured. Mr. Starkweather never rebuilt here, and both the Atwood Machine and the Conant Silk companies removed elsewhere, to the regret of our citizens, as they employed many hands. There was some delay in getting water at this fire, but



the chief difficulty, and the main cause of such a heavy disaster, was the lack of sufficient hose to reach the fire effectively.

Another destructive fire occurred here February 26th, 1885. This was one of the largest fires that had ever visited the borough. The Cranston block, in the heart of the village, was burned and other adjoining buildings badly damaged. The losses on buildings were estimated as follows: Cranston building, \$3,500; George E. Elliott's building, \$10,000; Kellogg's building, \$2,000; McEvoy's building, \$1,000. Losses on contents were estimated at \$7,600 in the aggregate.

The Willimantic Water Works are a development which may be said to have begun with the efforts of the mill owners to protect themselves and their surroundings from fire in the early years of their enterprise. The first water pipe system outside of such private enterprises was a three-inch pipe laid along Main street from the Smithville Company's mills down to the post office and up High street to the house of Robert Hooper, near Valley street, about the year 1853. The expense was borne by the company and the property owners along the line, and the company contracted to work the pumps whenever the alarm of fire was given. The system proved efficient, and as large a stream could be sent out as can be obtained from any hydrant now in the borough. It is still kept in working order for use in case of emergencies.

After many years spent in discussing and proposing various schemes for supplying the village with water for the extinguishing of fires, a contract was finally made with the mill companies along the river to furnish power for pumping water through a system of pipes to be laid through the principal streets, with hydrants at convenient points. The mill owners were to be allowed for such service a rebate of one-half their taxes to the borough. Much opposition to the plan prevailed for a time, but it was finally put into execution with the decided support of the people of the borough. September 13th, 1873, the borough voted to allow the warden and burgesses to borrow money to lay the pipes. The work soon after began and was continued, though opposition appeared at every step and it was impeded somewhat by perplexing litigation, which, however, did not succeed in preventing the execution of the plan. The system completed, was connected with the force pumps of the Smithville, Windham, and Linen companies, and the pressure attainable - a s 150 pounds to the square inch.





This system seemed to be all that was required for protection against fires, but with the growth of the village a want soon became apparent for a system of supplying water for household purposes. In 1880 Messrs. Whiting, James E. and Willard W. Hayden applied to the general assembly for corporate privileges as a water company, with the necessary rights of entering upon property for the specified purposes, with the design of meeting this growing want. Through the influences brought to bear by the people of the borough, who were not in favor of water being supplied to the village by a private company, the incorporation was not effected.

In July, 1882, steps were taken to consider the practical questions regarding the establishment of public water works, and the idea became so popular that the borough, at a meeting November 13th, decided to ask the burgesses to petition the assembly for an amendment to their charter which would allow them to undertake such an enterprise. In accordance with such petition the amendment was granted at the May session of 1883. August 18th, 1883, the borough accepted the water charter by a ballot of 194 to 16. January 8th, 1884, George W. Burnham was elected water commissioner for one year, E. B. Sumner for two years, and Henry N. Wales for three years. The regular year begins January 1st. By a vote taken at a borough meeting held July 9th, 1884, it was decided, by a vote of 277 against 42, that public water works should be constructed to supply the village from the Natchaug river. The commissioners were at the same time authorized to issue bonds to the amount of \$200,000 to carry out the plan. The bonds were in due time issued, and bore date October 1st, 1884, being in four equal classes, to run respectively fifteen, twenty, twenty-five and thirty years, bearing interest at four per cent. per annum. The work was then pushed forward. A dam and pumping station, and engineer's house were erected at Conantville, about one and a half miles north of the village, on the Natchaug, and a reservoir was built on Hosmer mountain, south of the village. This reservoir has a capacity of five million gallons. More than twelve miles of iron pipes have been laid through the streets. The pumping capacity is two thousand gallons per minute. Water from the clear Natchaug stream is thus driven to the reservoir, which is elevated several hundred feet above the village, and thence it is led by pipes to the village, having pres-



sure sufficient to cover any building in the place with a stream from a line of hose. The pressure is so great that in dealing with fires no engines are necessary.

Willimantic has shown great liberality in the management of its schools. For this purpose the borough is divided into two districts known as No. 1 and No. 2. The grand lists of both amount to nearly four million dollars. The value of all school property in the borough is about fifty thousand dollars. The new school building in District No. 1 is commodious, cheerful and convenient. It is located in a large yard occupying the corner of Valley and another street, and in the yard are two other school buildings. The oldest one of these was erected in 1857, and has a seating capacity of 250; the second one was erected in 1865, and has a seating capacity of 150; and the third, a high-school building, was erected in 1884, and has seats for 200. This school, occupying the three buildings, has an average attendance of about five hundred. The dividing line between the two districts is at North street. District No. 2 covers that part of the borough lying east of that street. This is sometimes called the Natchaug district. The school building is situated on Jackson street, adjoining the Roman Catholic church. It was built in 1864, and it has a seating capacity of about six hundred, with an average attendance of about five hundred. The building is in excellent repair and is in an ample yard, ornamented with shade trees.

The furniture of the school buildings is nearly all modern and of an excellent model. The physical and chemical apparatus with which the high-school department in each district is provided is nearly all that could be desired for the special work to which it is adapted. The school libraries contain 1,000 or more volumes. Globes, maps and books are there in commendable numbers for the use of the primary and grammar grades. There are twenty-one teachers and seventeen school rooms, besides recitation and ante-rooms. In each district there is a high-school department where pupils have been and still are successfully fitted for college. From these high schools nearly one hundred have graduated.

St. Joseph's Parochial school is located at the corner of Jackson and Valley streets. It is under the care of the sisters of charity connected with St. Joseph's Roman Catholic church. This school has twelve teachers and its attendance numbers



about six hundred pupils. The buildings contain ten school rooms. The teachers are sisters of charity belonging to the local "Convent of our Lady of Lourdes." This school also has a high-school department, from which several pupils have graduated. A special advantage of the pupils of the parochial school is an opportunity of learning the French language in connection with the English.

In addition to the educational advantages of Willimantic already mentioned, we may name two public libraries, one conducted by the borough and the other by the Linen Company. The former is located in the bank building, corner of Main and Bank streets, and contains over 2,700 volumes. It is open certain hours on specified days of the week. The Linen Company's library, in Dunham Hall, at the lower junction of Main and Union streets, contains about 2,500 volumes, and files of the leading American and English periodicals. It is free to all, and is open from noon to nine o'clock at night daily. The books of these libraries comprise standard works of permanent value in the various departments of literature.

All that part of the town of Windham lying west of the junction of the Windham and South Windham roads leading out of Willimantic, and extending west as far as the cemetery, was early organized into two school districts. The first school house in the First district was a one-story structure about 20 by 30 feet, located about where the Windham Manufacturing Company's east dwelling house now is, on Main street. The increase of scholars, however, soon demanded increased accommodations, and the school house was removed to the lot now occupied by the district for their several school houses. The building was enlarged, making two rooms and employing two teachers. This accommodated the district until 1847, when the district contracted with General Baldwin for the erection of a new school building some 36 by 60 feet, two stories in height, with three rooms for the different departments. The first teacher employed by the district was John G. Clark, of Franklin, who became a prominent resident of Windham. The next teacher employed was Horace Hall, coming here from Sterling in 1825. The next teacher was that veteran in the ranks of schoolmasters, Leonard R. Dunham; after him Doctor William A. Bennett, long a resident here; William L. Weaver, a native of this place; Saxton B. Little, E. McCall Cushman, Jabez S. Lathrop and Perry Ben-





nett successively filled the position of teacher in the First district in the early days of Willimantic.

The first school house erected in the Second district occupied the location on the south side of the river near the residence of Dennis McCarthy. It was a small one-story building, and was soon replaced by a larger structure located on the north side of the river, between the Linen Company's spool shop and what is now their thread mill No. 1. The site being wanted for the second cotton mill erected by the Messrs. Jillson, a new location was provided by the district. From opposite of the store now occupied by Edward F. Casey the roads diverged, the north one about on the present line of travel, the south one extending almost to the bridge, being a part of the old Windham and Coventry turnpike, thence eastward along the north side of the river past Shackel dam, uniting with the main road near the Linen Company's store. On this triangular piece of ground between the roads on the river side, the Second district located their school house. It was a wooden structure with two rooms. It was, after a few years replaced by a two-story stone building affording additional accommodations required by the growth of the district. Of the early teachers a few are the following: Roger Southworth, some three terms; Samuel L. Hill, one term; Doctor Calvin Bromley, Doctor Eleazer Bentley, William Kingsley, Robert Stewart, Leander Richardson, William L. Weaver and Frederick F. Barrows.

The religious sentiment of Willimantic is now represented by six churches, viz., Congregational, Methodist, Baptist, Roman Catholic, Protestant Episcopal and Spiritualist. These have all been built up here since the year 1827. Up to the close of that year there was no church nearer than Windham Centre, nor any stated meetings except such as were held in a school house or in private houses. In the year mentioned a few persons here applied to the directors of the Connecticut Domestic Missionary Society for a minister. In response, Dennis Platt, who was just completing his theological course at New Haven, was sent to them. Mr. Platt states that this was designed as an experiment "to test the question whether an Evangelical church could be established in a manufacturing village." Mr. Platt's first appointment was extended to twelve weeks. Then a society of ladies in Tolland county agreed to sustain Mr. Platt three months longer. So, it appears, a ministry was sustained for six months



with no charge to the people, except that a few individuals gave him his board.

January 22d, 1828, an ecclesiastical council was called, of which Doctor Samuel Nott, of Franklin, was chosen moderator, and this council organized the First Congregational church of Wilimantic. The sixteen persons who were thus formed into a church were Deacon Charles Lee, John Brown, Eliphalet Brown, Azariah Balcam, Nathaniel Robinson, Sr., Sybil Brown, Olive Brown, Phebe Robinson, Anness Brown, Lucy Howes, Lydia Balcam, Alathea Littlefield, Beulah Littlefield, Anna Robinson, Seth Jillson and Joseph H. Brown. Of these, twelve were former members of the church of Windham, two of the church of Scotland, and two others were not previously connected anywhere. By additions the membership of the church was increased in 1829 to forty-five. The first four or five years were very prosperous in spiritual things to the infant church; four years from its organization it numbered about one hundred members. A church edifice was immediately erected, and was dedicated October 17th, 1828, Doctor Joel Hawes preaching the sermon. This was the first house of worship in the place. The expense of building it was a burden from which those who undertook it delivered themselves only after a determined struggle. The present society was formed soon after the church was built. During its first ten years the church received an average amount of one hundred dollars annually from the Connecticut Domestic Missionary Society toward meeting its running expenses. The church was at first consociated with Tolland county churches, but in 1831, for greater convenience, it united with the consociation of Windham county. In 1843 the house of worship was considerably enlarged. In May, 1857, the congregation began to use the Congregational Hymn and Tune Book in its musical services.

Reverend Dennis Platt remained as a stated supply from August, 1827, to the autumn of 1829. He was followed by Reverend Ralph S. Campton, who served as stated supply from May, 1830, to April, 1832. Nearly three years followed with no regular minister, when Reverend Philo Judson was installed pastor, December 18th, 1834. He was dismissed March 21st, 1839. His successor was Reverend Andrew Sharpe, who was ordained here September 23d, 1840. His pastorate continued for a longer term than any that had preceded him. He was dismissed June 12th, 1849. Samuel G. Willard was ordained as pastor November 8th





of the same year. He enjoyed a long pastorate, closing his labors with his dismissal, which took effect September 2d, 1868. His successor was Reverend Horace Winslow, who was installed April 28th, 1869.

On the acceptance of the call of Reverend Horace Winslow, the question of a new house of worship was earnestly advocated, and on February 24th, 1869, the society resolved to proceed to the work, and accordingly appointed a building committee composed of John Tracy, Allen Lincoln, William C. Jillson and the pastor elect. In July of that year the corner stone was laid, and in one year from that time the main edifice was dedicated to the worship of God. The expenses of this enterprise were provided for in various ways. To begin with, the society had from subscriptions and the sale of the old house \$19,578. This fund was steadily increased by special efforts, so that when the main portion of the building was completed the debt was only a little over \$9,000. In May, 1871, the chapel was completed and dedicated to the service of God. In about a year from that time it was proposed to pay off the whole debt of the society, which amounted then to \$12,600. This amount was raised by the 1st of October, 1872. The whole cost of church, grounds, chapel, furniture, organ and all, amounted to \$46,700, and it had all been paid, so that the society was free from debt. A service of praise and gratulation was held in view of the auspicious financial condition. Since then money has been raised and the chapel and adjoining rooms have been painted, carpeted and seated. The size of the main edifice on the ground is one hundred by sixty-three feet, and the chapel addition and adjoining room is ninety by thirty-six feet.

Reverend Horace Winslow was dismissed April 28th, 1881. He was succeeded by Reverend Samuel R. Free, who served the church as a stated supply from November 6th, 1881, to May, 1888. He was followed by Reverend Andrew J. Sullivan, who was installed as pastor in September, 1888.

The first Baptist church of Willimantic was organized in the house of Reverend Chester Tilden, the first pastor, and under whose labors it was gathered. Its constituent members were Mr. W. M. Barrows, Miss Esther Smith, Charles Thompson, Samuel Barrows, William Barrows, Elisha Whiting, Eliphalet Martin, Rescome Coggsball, George Byrne, Mahelable F. Barrows, Betsey Barrows, Dura Whiting, Armina Martin, Susan Coggsball,



Lydia Smith, Esther Smith, Hannah White, Laura Balcam, Clarinda Parker and Mary Lawrence. The church was organized October 20th, 1827. At first the school houses were used for meetings, but a spirit of opposition arose and they were debarred this privilege. With aid from abroad they succeeded in building a meeting house on the site at present occupied. The site was purchased of Alfred Howes, and Messrs. Reed, Hardin and Fenton, of Mansfield, were contracted with to erect the church. The building, being completed, was dedicated May 27th, 1829. A Sabbath school was immediately organized. Samuel Barrows, Jr., and Eliphalet Martin were elected deacons. The following ministers have served the church from the beginning to the present time: Chester Tilden, 1827-31; Alfred Gates, January to April, 1831; Alva Gregory, 1831-34; Benajah Cook, 1834-40; John B. Guild, 1840-45; L. W. Wheeler, 1845-47; Thomas Dowling, 1847-49; Henry Bromley, 1850-51; Cyrus Miner, 1851-52; Henry R. Knapp, 1853-54; Edward Bell, 1854-57; Jabez S. Swan, 1857-59; E. D. Bentley, 1859-66; E. S. Wheeler, 1866-67; G. R. Darrow, 1868-69; P. S. Evans, 1869-73; W. A. Fenn, 1873-78; George W. Holman, 1879-87; M. G. Coker, 1888 to the present time. The following are the present officers: A. H. Fuller, William B. Hawkins, J. Ellison, E. S. Sumner, deacons; William N. Potter, secretary; J. Hawkins, treasurer. The membership has reached about four hundred. The church is a neat and commodious building, which, with the lot it stands upon, is valued at twenty-five thousand dollars. Connected with the church is a vigorous Young People's Society of Christian Endeavor and a large and flourishing Sunday school.

At an obscure date—probably about 1825—a Methodist family, Jonathan Fuller, his wife and two daughters, lived in a house then standing near the present stone bridge over the Willimantic, they being the only family of that denomination in the place. They held family class meetings for some time before anyone else joined them. Mr. Fuller was formerly a Congregationalist, but had become a Methodist and was appointed the first class leader in 1828. He brought the first minister of the Methodist Episcopal church into Willimantic. This was the Reverend Gardner, who, about 1826, came and preached in the West school house. From this time forward preaching was had in the school houses with some approach to regularity, by ministers of some of the neighboring circuits. The first Methodist meeting



house was finished in September, 1829, and it stood on the spot now occupied by the Atwood Block on Main street, opposite Railroad street. About the same time the church was organized with between thirty and forty members, mostly females, and Reverend Horace Moulton became its pastor. The site of the house of worship was purchased for \$125, and the building cost \$700. This building was afterward removed to Church street, and is now (1889) standing near the new Methodist church on that street.

The church was in 1829 made a Sabbath appointment on the Tolland circuit, which was then known as a "six weeks' circuit." Some of the difficulties which met the church in its early struggles are suggested by the following passage from the records: "Judge Hurlburt lent the means to pay the debts of the church, and at times one or two men were required to keep off rowdies, who whistled, stamped and hallooed and put cayenne pepper on the stove." The present church edifice was begun in the summer of 1850, during the ministry of Reverend Jonathan Cady. It was dedicated in March, 1851, with a sermon by Reverend Doctor Stephen Olin. Its cost was about \$7,000. The pew rents were applied to liquidate the debt, and the ministry was supported by subscription. The debt was further reduced by keeping boarders at the Willimantic camp meeting, which began in 1860, and the indebtedness was finally removed under the pastorate of George W. Brewster in 1864. The church was remodeled and very much improved, and a parsonage was built on Prospect street, under the pastorate of Edgar F. Clark, in 1868 and 1869. It was enlarged in 1882 at a cost of \$7,000. In 1886 a handsome pipe organ was placed in it. The membership of the church in 1889 is 360. The successive pastors of this church have been: Horace Moulton and Daniel Fletcher, 1828; H. Moulton, H. Ramsdell and P. Townsend, 1829; E. Beebe and George May, 1830; J. E. Raisley, 1831; Hebron Vincent, 1832; K. Ward, 1833; Mosely Dwight, 1834; Philetus Green, 1836; S. Leonard, 1837; H. Horbush, 1837; K. Ward, 1838; Reuben Ransom, 1839; Pardon T. Kenney, 1840; A. C. Wheat, 1842; F. W. Bill, 1843; Charles Noble, 1844; John Cooper, 1845; Daniel Dorchester, 1847; A. Robinson, 1848; Jonathan Cady, 1850; N. P. Alderman, 1852; George W. Rogers, 1854; Charles Morse, 1855; William Purington, 1857; John Levesy, 1859; William Kellen, 1860; E. B. Bradford, 1862; George W. Brewster, 1864; Edgar F.





Clark, 1867; George E. Reed, 1870; Charles S. McReading, 1872; Shadrach Leader, 1873; George W. Miller, 1874; S. J. Carroll, 1875; William T. Worth, 1878; A. S. Church, 1879; S. McBurney, 1881; D. P. Leavitt, 1883; Eben Tirrell, 1886; C. W. Holden, 1887. The dates given in the foregoing list denote the beginning of each pastorate.

The first colony of Irish Catholics came to locate in Willimantic in the summer of 1847. But few representatives of that nation were then living here, and the little band of twenty foreigners, with but little of this world's goods to encumber them, was visited with much curiosity, and their coming was the subject of considerable excitement. They came at the instance of the Windham Manufacturing Company, who sent for five persons, but their call was responded to by four times that number. The greater part of them, however, were employed by the company, while the balance readily found work at the other factories in the village. This was the opening wedge of Irish labor, which has grown by frequent accessions to be one of the most powerful elements in the industry of this community.

The first mass celebrated in this village was in the kitchen in the basement of the Lathrop house, on the corner of Washington and Main streets, at which Reverend Father Brady, of Middletown, officiated. The first public Catholic service was held in Franklin Hall, in the fall of 1849, by the same pastor, and was witnessed by a large number of our citizens. Services in this hall, and at Brainerd Hall, were kept up at intervals of one or two months, Reverend Father McCab, of Danielsonville, having charge during a part of the time up to 1858, when the Baptist society, being about to build a new church, sold their old edifice to the Catholics, and it was moved to Jackson street. At that time there were eight families of communicants residing in the village, and to show the pecuniary circumstances of the society it is only necessary to state that an attachment, for a debt of only a few dollars, was served on their building before the mover's blocks were taken from it. The first pastor was Reverend H. I. Riley; the second, Reverend Daniel Mullen, later of St. Mary's church, Norwich. In May, 1863, the present much beloved pastor, Reverend Florimonde De Bruycker, assumed the charge of this society, and under his ministrations the church has been most signally prospered. For the first few years but one service was held each Sunday, the pastor's charge embracing



Baltic, Stafford and Coventry; but with the building of churches and the settlement of resident pastors in the two first named villages, he has been enabled for many years to devote his time principally to this people.

The old church was enlarged, refitted and repaired, but the addition of a large number of French Canadian Catholics to the population, and steady increase from other sources, rendered the old building wholly inadequate for the needs of the congregation, and in 1872 steps were taken toward the erection of a new building. The work was pushed vigorously forward, and in May, 1873, the old church was removed to Valley street and on its site the foundation walls for the new were commenced. On Sunday, August 17th, the corner stone was laid amid imposing ceremonies, Bishop McFarland being present, and Reverend Father Walsh, of St. Peter's church, Hartford, delivering an eloquent sermon. The contributions received on that day amounted to \$3,000. The church, having been completed, was dedicated November 26th, 1874. The style is Gothic, with nave and aisles, and a clear story supported by clustered columns and arcade arches. From the basement walls, which are formed of very handsome granite, the church is built of brick. The size on the ground is 156 by 64 feet; the height of side walls, 24 feet, and height from floor to peak of roof, 66 feet. A graceful tower on the northwest corner is surmounted with a spire, the cross on the top of which is 172 feet above the curbstone. The audience room has fourteen double gothic memorial windows of cathedral stained glass, and other parts of the edifice have thirty-five smaller windows. The building is an elegant one in all its details of finish and furnishing, and has a seating capacity of one thousand five hundred. The church is known as St. Joseph's church.

The first Episcopalian service in Willimantic of which we have any knowledge was held a little over twenty-five years ago. A mission was started soon after by the late Dr. Hallam, and by him conducted for several years. The mission was held in several different halls and its work was prosperous. The last hall occupied was Dunham Hall, belonging to the Linen Company. Reverend Lemuel H. Wells, now of Tacoma, Washington, was the first permanent missionary rector. During his incumbency effort was made to obtain a building, and under his leadership it was carried to a successful termination. A building which





was no longer required by the parish at Central Village was donated to this locality and the people here bore the cost of taking it down and removing it to this place. Here it was rebuilt and improved and ornamented. This was done in the year 1883. Previous to this time services were sustained by different rectors of the archdeaconry located at contiguous points. The resident rectors have been: Lemuel H. Wells from December, 1882, to May, 1883; R. C. Searing from June, 1883, to March, 1886, and H. B. Jefferson from May 1st, 1886, to the present time. The lot on which the church stands was donated by the late Mrs. Eunice R. Heap. The part of the lot on which the parsonage stands was obtained of the same estate. The parsonage, built and owned by the diocese, was completed in the fall of 1887, on the church lot corner of Valley and Walnut streets, and sufficient land remains on the plot for a site for a larger edifice at some future time.

The number of baptisms under the auspices of this church has reached one hundred and seventy-four. The present number of communicants is sixty-eight. A Sunday school has been maintained since the mission was established. The present number in it is about seventy, with an average attendance of forty to fifty. The church building is valued at \$2,000, the lot at \$2,000 and the parsonage at \$3,200. With reference to the benefactress of this church, whose name has been mentioned, a local paper has the following tribute:

"Mrs. Eunice R., relict of the late Geo. P. Heap, and an old resident of this village, died at her home on Main street Saturday morning at the advanced age of 86 years. Mrs. Heap was born in East Hampton, the youngest of a family of nine children, all of whom are now dead, and was the daughter of Dr. John Richmond. Early in life she married Dr. Smith, a student in her father's office, by whom she had one child, Prudence, who became the wife of the late Daniel Lord. After the death of Dr. Smith she wedded David Kellogg and subsequently was united to the late George R. Heap. She was a woman of strong individuality, sterling integrity, always just and of unalterable decision. She was not illiberal and gave where she was inclined. The Episcopal church is indebted to her for the free gift of the lot on which the parsonage is to stand."

Spiritualists have been organized and actively at work here for something like thirty years. A building was erected on Bank



street in 1867 and dedicated in February, 1868. This stands nearly opposite the rear of the Hooker House. It is a substantial, plain structure, containing vestry and audience rooms and is capable of seating three to four hundred persons. It is called Excelsior Hall. The society is regularly incorporated under the title of the "First Spiritualist Society of Willimantic." Its living membership at the present time is about forty. During all these years lectures have been maintained on Sundays with more or less regularity. A Sunday school, called the "Children's Progressive Lyceum," was organized before the house was built and has been maintained ever since, its present number being about forty. These Sunday lectures are by different lecturers, ladies and gentlemen, none resident, and some are mediums while some are not. Lectures have been had nearly every Sunday during the past year, about one thousand dollars being expended in the meantime for that purpose.

Mission Hall is the name applied to a meeting of a religious character which is regularly maintained in a hall in Willimantic Savings Institute building. The hall is capable of seating perhaps one hundred and fifty to two hundred people. The tone of the society is severely orthodox, including anti-masonic and anti-tobacco sentiments. The movement was started about four or five years ago, being headed by Mr. John A. Conant, and it has some forty or fifty attendants upon religious services which are held every Sunday.

One of the institutions for which Willimantic is noted throughout a wide circle of country is the annual camp meeting held here. This attracts many thousand visitors from all parts of the land. From small beginnings this has become a movement of considerable magnitude. The first land for a camp ground was purchased in 1860 by leading Methodists and conveyed the following year to the trustees of the Willimantic Camp Meeting Association, which meanwhile had been duly formed and organized on a legal basis. Other purchases were subsequently made so that now the ground comprises about thirty acres on a sloping hillside, covered with natural growth and commanding an extensive view, with an audience circle capable of seating five thousand people, streets regularly laid out, tents, cottages, boarding house and every convenience for accommodating the great multitude who annually enjoy its esthetic and spiritual privileges.



Camp meeting, as the years go by, has been gradually assuming a quiet season, much in contrast with the hurly-burly and boisterous demonstrations of years ago. And it must be said that on this account it commands the respect and favor of the order loving community in a degree corresponding to this change. No longer are the grounds the rendezvous of reckless and pleasure-bent people who care nothing for religion, but they are now the scene of undisturbed devotional services and are productive of much good. Perhaps no better idea can be given of the working of this institution than to quote some extracts from the report of the camp meeting of 1887, which is before us. The report is made up under date of Wednesday, August 31st:

"The annual meeting of the Willimantic Camp Meeting Association was held last Wednesday afternoon and resulted in the choice of the following officers: President, the Reverend Edward Edson, of Willimantic; vice-president, the Reverend J. H. James, of Rockville; secretary, the Reverend C. A. Stenhouse, of Thompsonville; treasurer, Huber Clark, Esq., of Willimantic; trustee for five years, C. H. Parker, Esq., of Rockville; executive committee for three years, R. N. Stanley, Esq., David Gordon, of Hazardville, and the Reverend Eben Tirrell, of Niantic.

"Thursday opened bright and beautiful, and by ten o'clock the grove was in a suitable condition for an out-door meeting, and the congregation sang a hymn of praise to God for the sunshine. Reverend Henry Tuckley, of Providence, preached the morning sermon. During the sermon a large company gathered from every direction, and the afternoon service opened with something like an old-time audience. The veteran Harry Wilson was present and led the singing, which put new life into this branch of the service. The Reverend E. M. Taylor preached an eloquent sermon. In the evening, Reverend E. Tirrell, of Niantic, preached to a large and attentive audience.

"At the business meeting on Wednesday, the question of holding services on Sunday next year was fully discussed, and opinions both for and against were expressed. A motion to modify arrangements so as to prevent carriages coming on or going from the grounds on Sunday, and to stop sales on Sunday, even of boarding tickets, etc., met with favor, but was finally tabled until to-day by common consent. The matter was taken up again at the business meeting Friday afternoon, and it was voted to hold the camp meeting over Sunday next year as usual, but with





restrictions. The gates will be closed against all teams. The restaurant will be closed, and no persons will be allowed to buy boarding tickets on that day.

"Estimated by attendance or by conversions, this has been one of the most remarkable meetings on a ground already noted for remarkable meetings. Several prominent preachers say that the preaching this year has excelled in variety, spirituality and results. One who has seen great camp meetings west of the Alleghany mountains says he never saw a Sunday afternoon service followed by such a number of seekers after salvation as were in the anxious seats Sunday afternoon.

"Many of the campers were making preparations for departure during the day, and the camp wore an aspect of coming desertion which always carries with it an element of sadness. Friends were parting with friends, brethren with brethren, some never to meet again on the shores of time. The meeting has been a very quiet and orderly one throughout, and will be one long remembered by those who have had the good fortune to be among the regular attendants."

Colonel William L. Jillson and Captain John H. Capen early associated themselves as partners in business, under the firm name of Jillson & Capen, for manufacturing cotton-making machinery. They carried on the business to a large extent, giving employment to a large number of mechanics, and thus adding to the prosperity of the village. In 1845, having purchased at some previous time the premises and water rights where the first cotton mill in Willimantic was built, they, in connection with Austin Dunham, formed the Wells Company, and named this location Wellsville, which was considered an improvement on the former cognomen of "Sodom," by which it had been known for a long time. A three-story mill and a number of dwellings were completed and in use early in the season of 1846.

During the summer of 1845, Messrs. Amos D. and James Y. Smith, of Providence, purchased of Hill & Arnold what was known as the Deacon Lee property, which had been in their possession for some years without any extensive improvements. They were known as the Smithville Company, having associated with them Whiting Hayden as their local agent and manager, he having located here about three years previous. Under his efficient management a large stone mill was erected, and the fol-



lowing season a large store house and three large tenement houses on Main street.

The business of the Windham Manufacturing Company having been successful, they decided in the fall of 1827 to erect a larger mill than was in operation in this county. Preparations were made accordingly, foundations were prepared, materials contracted for, and by the 1st of April, 1828, work was commenced upon their east mill. In connection with the mill the company built the four houses on Main street, and all were completed and in use before the close of the year. The company also built a substantial stone dam across the river the same season. A. C. Tingley, who was at first local agent, was succeeded by Hartford Tingley, and he in turn was followed by John Tracy, a careful, conservative business man, who retained that position until his death in 1874. Mr. Tracy was a liberal contributor for the maintenance of religious institutions, a warm friend to education, and in his death the corporation with which he had been associated for over forty years, as well as the community in which he lived, sustained a great loss. The company have from time to time made additions and improvements to their premises. The present local agent is Thomas C. Chandler. The present owners are Robert W. Watson, son of the original Matthew, Thomas C. Chandler and Matthew Watson, son of Robert W. The main office of the company is in Providence, R. I. The mills are built of stone, and contain about eighty thousand square feet of floor space. They are furnished with eighteen thousand spindles and four hundred and sixty-eight looms. To drive the machinery their water wheels have three hundred and forty horse-power, and they have engines of three hundred horse-power for use in dry times. About two hundred and fifty hands are employed. Lawns, twills, forty-inch sheetings, pocketings and crinkle goods are manufactured equivalent to one hundred and twelve thousand yards of print cloths a week. Thirty-eight bales of cotton are consumed weekly in this manufacture. The original mill of 1822 is the south half of the present west mill. Spur tracks from the New England and the New London Northern railroads run to the store houses to accommodate shipping. A reservoir at Bolton, covering about five hundred acres, is owned by this and the Smithville and Linen Companies about equally.

Just below the Windham Company's works are situated the





works of the Smithville Manufacturing Company, of the early building and operations of which mention has already been made. This concern was largely owned by Whiting Hayden, the former resident agent, but in October, 1887, it passed into the hands of the present company, most of whom belong in Providence. The treasurer of the company is Mr. O. A. Washburn, Jr. Cotton goods are manufactured here, and 275 to 300 hands are employed. The mills are fitted with twenty-one thousand spindles and five hundred and eight looms. Three water wheels are used, and when water fails, a double steam-engine of three hundred and fifty horse-power stands ready to drive the machinery. Forty bales of cotton a week are used, and the annual product is about four and a half million yards.

But of all the manufacturing establishments of this town the Willimantic Linen Company's works are the most conspicuous and important. They occupy the stream next in order of position below, or eastward, from the Smithville Company. This company has a capital stock of two million dollars, and a skilled force of two thousand employees. Here are manufactured the celebrated linen thread and spool cotton which bear the name Willimantic like a household word all over the civilized world. They occupy four large mills designated by number. No. 1 is the oldest one of all, and stands near the heart of the borough, next below the Smithville works. This is a stone mill, and is surrounded by other buildings—a spool shop, store houses, tenements, etc. Main street crosses the river just at the lower end of this mill. Just below this stands No. 2 mill, a handsome stone structure, about four hundred feet long, sixty feet wide, and five stories high, with wings at the west end about one hundred and fifty feet long and two stories high. Still lower down the stream stands mill No. 3, a wooden building of much smaller size. This is about one hundred and seventy-five feet long, forty feet wide, and has five floors, including the mansard roof. The three mills thus far noticed stand on the left bank of the stream, between it and the main street of the village. On the other side of the stream stands No. 4, the mammoth cotton mill of all, and one of the largest in the world. It is for the most part a one-story building, but in some of its parts one or two additional stories beneath were required to accommodate the inequalities of the surface. This mill is claimed to be the largest cotton mill on the ground floor in the world. It is 820 feet long, 174 feet wide, and

The first part of the history of the  
city of London is the history of the  
city of London from the time of the  
Roman conquest to the present time.  
The second part of the history of the  
city of London is the history of the  
city of London from the time of the  
Norman conquest to the present time.  
The third part of the history of the  
city of London is the history of the  
city of London from the time of the  
Tudor conquest to the present time.

The fourth part of the history of the  
city of London is the history of the  
city of London from the time of the  
Stuart conquest to the present time.  
The fifth part of the history of the  
city of London is the history of the  
city of London from the time of the  
Hanoverian conquest to the present time.  
The sixth part of the history of the  
city of London is the history of the  
city of London from the time of the  
Georgian conquest to the present time.

The seventh part of the history of the  
city of London is the history of the  
city of London from the time of the  
Victorian conquest to the present time.  
The eighth part of the history of the  
city of London is the history of the  
city of London from the time of the  
Edwardian conquest to the present time.  
The ninth part of the history of the  
city of London is the history of the  
city of London from the time of the  
Interwar conquest to the present time.

The tenth part of the history of the  
city of London is the history of the  
city of London from the time of the  
World War conquest to the present time.  
The eleventh part of the history of the  
city of London is the history of the  
city of London from the time of the  
Post-war conquest to the present time.

has two wings 81 by 48 feet each, and four porches 45 by 32 feet each. It is built of brick with stone foundation. The boiler house is 80 feet square. The building presents 303,000 square feet of floor surface. In its construction 5,500 cubic yards of stone work were laid up, and 1,900,000 bricks were used. The wood work also required 450,000 feet of timber, 1,500,000 feet of lumber, and in building it 30,000 cubic yards of earth were removed. Power is furnished by five pair of engines of 250 horse-power each, and water power also may be applied to the extent of 1,100 horse-power. The mill is supplied with 50,000 spindles.

The yards of all these mills are contiguous, and Nos. 1, 2 and 4 mills are connected by a private railroad, with small locomotive, which runs from one to another as occasion requires, supplying each with material or taking away the products to points of shipment by one or another of the railroads which concentrate in this town. Each of the mills is furnished with steam engines sufficient to run it when the water power fails. Besides the numerous houses erected by the company for the accommodation of their operatives, Dunham Hall, a substantial stone building, has been provided for the intellectual benefits of employees. It is situated at the lower junction of Main and Union streets. Here is kept the company's library of about 2,500 volumes, which is free to all. It also contains assembly rooms where meetings and evening schools are sometimes held. The company's interest in and endeavors to elevate the moral and social condition of their employees are practically shown in their elegant and well-kept library and reading rooms in this building, which are finished in natural woods and warmed and lighted, and liberally supplied with books, magazines, and the scientific and daily papers. The use of it is free to all, including residents of surrounding towns. The library is at present under the efficient care of Miss Jenny L. Ford, librarian. The company's homes for the operatives are models of cottage architecture, while the streets and all the surroundings are kept with scrupulous care. Mr. E. S. Boss is the efficient and public spirited agent of the company at Willimantic. The fairness with which this company treat their employees is further evidenced by the fact, equally creditable to employers and employees, that no labor strike has ever occurred in the history of their operations. The company was incorporated in 1856. Their main office is at 389 Allyn street, Hartford. The officers of the company at present are:



Lucius A. Barbour, president and treasurer; Austin Dunham, vice-president; E. H. Clark, secretary; E. S. Boss, agent; John Scott, superintendent.

The Holland Silk Manufacturing Company is one of the important industries of Willimantic. In 1865, two brothers, James H. and Goodrich Holland, came here from Mansfield and commenced building a factory. They were already engaged in the manufacture of silk in Mansfield. They erected in Willimantic a building one hundred by forty-two feet, on the northeast corner of Church and Valley streets. This building was opened for business January 25th, 1866. They employed at that time from fifty to sixty hands, and produced 250 pounds of silk per week. The style of the firm was then J. H. & G. Holland, and in that form the name continued until 1868, when, owing to the death of the senior partner, the firm name was changed to Goodrich Holland. The death of the latter occurred in 1870, and the business was then conducted under the name of the Holland Silk Manufacturing Company, as it is now known. In 1873 they erected a brick building, similar in size to their old building, on the opposite corner of Church and Valley streets. They now employ two hundred hands and manufacture one thousand pounds a week, which is finished and made ready for the market in their own factories. They make sewing silk and machine twist for tailors, dress makers, boot and shoe makers, harness makers, and the like craftsmen and women. The principal office of the company is at 561 Broadway, New York, with branches at 19 High street, Boston, and 428 Market street, Philadelphia. Power to run their machinery is furnished by two engines, one of forty and the other of sixty horse-power. The works are lighted by electricity. The treasurer and resident agent is S. L. Burlingham; superintendent of the works, John A. Conant. In connection with the last-named gentleman the following item of history is of general interest, and we give it as we find it in a Hartford paper:

"One of the early inhabitants of old Windham was Mr. Exercise Conant, a native of Salem, Mass., who came to this town and bought a house and 1,000 acres of land. He subsequently went to Lebanon, thence to Boston and finally came back to this town, where he spent the remainder of his life. His grandson, Shubael Conant, was licensed to preach by the Windham County association, but did not assume any charge. He represented





Mansfield (then of Windham county) in the legislature thirty sessions. He was a member of the governor's council from 1760 to 1775 and member of the council of safety at the breaking out of the Revolutionary war. From these early settlers sprang the Conants so numerous in Mansfield and Superintendent John Conant of the Holland silk works in this place."

The W. G. & A. R. Morrison Company commenced the manufacture of silk and cotton machinery in Willimantic in 1875, under the firm name of W. G. & J. H. Morrison. They manufactured about \$15,000 worth of machinery annually, and employed about ten hands. In 1878 the firm was joined by A. R. Morrison and the name W. G. & A. R. Morrison was adopted. The capacity of the works was gradually increased. In July, 1883, a joint stock company was formed under the present name, and they now employ about ninety men and turn out machinery to the value of about \$150,000 a year. These products are shipped to all parts of the world. They occupy part of a new brick building, built by them in 1888, which is 150 by 50 feet on the ground and four stories high. Their works are driven by steam altogether, being supplied with an engine of 100 horse-power. The officers of the company are: Ansel Arnold, president; W. G. Morrison, vice-president and general manager; A. R. Morrison, treasurer. These gentlemen, with Edward Bugbee and D. W. Chaffee, form the board of directors.

The beginnings of the firm of O. S. Chaffee & Son date back to 1828, when Joseph Conant became one of the first silk manufacturers of any note in America. In 1838 Mr. O. S. Chaffee, a son-in-law of Conant, gained a partnership in the business. In the course of years he received into partnership with himself his son, J. D. Chaffee, and the present firm name was adopted. The plant was originally located in Mansfield Centre, but since about the year 1872 the headquarters have been in this town. From the start the business has had a steady and substantial growth, and in its present status constitutes one of the leading local industries. The firm now has three mills. Nos. 1 and 2 are frame buildings. No. 3 mill is an ornate five story brick structure embodying the best modern ideas in its arrangement and equipment. The motive force is supplied by steam and water, and 250 operatives are employed. The product comprises silk and mohair braids, sewing silk, button hole twist, dress silks and silk linings. The goods have a standard reputation in the



market, and the annual sales amount to something like \$400,000. In the manufacture of dress silks this firm have achieved a signal success in direct and spirited competition with foreign producers who have heretofore almost monopolized the market. They have a large and growing patronage, and their goods are favorably received in all parts of the Union. Mr. J. D. Chaffee is a native of Tolland county, and has literally grown up in the business of which, since the death of his father, he has had sole charge. He has represented his district in both branches of the state legislature, and is an ex-member of the governor's staff.

The business of preparing what is known in the craft as "tram" and "organzine," a department in the manufacture of silk, is carried on by Arthur G. Turner. The silk "throwster," as the craftsman in this department is called, is an important factor in silk manufacture, and a large business is done in supplying weavers with the materials mentioned. Mr. Turner has been for the most of his life identified with the silk trade. For a number of years he was a partner in a silk mill at Mansfield Centre. In 1885 or 1886 he started the business here in a shop on Centre street. Here the premises soon proved inadequate to the requirements, and in the latter part of 1888 he began to build a new mill, which is now about completed. It is a substantial three story and basement brick building of what is known as the "Fall River" type of architecture, with a tower and engine house adjoining. There are in addition several frame buildings for auxiliary use. The mill is equipped with 8,000 spindles operated by an engine of 150 horse-power. Seventy-five hands are employed and the output is from 1,200 to 1,500 pounds per week.

The Natchaug Silk Company was incorporated in 1887. It grew out of the firm of O. S. Chaffee & Son, being established here to carry on the manufacture of silk dress goods, serges and satins. J. Dwight Chaffee is president of the company, and Charles Fenton secretary and treasurer. They occupy the three upper floors of the W. G. & A. R. Morrison Company's brick building on North street. Work began here in 1888. About fifty hands are employed.

The Willimantic Brass and Iron Foundry is situated on Mansfield avenue, in the western suburbs of the village. It was built in 1871, and occupied by William M. Gorry in the fall of 1873. Here a great variety of castings for machinery is made. A pat





ent plow is also manufactured here. Mr. Gorry is a native of Lowell, Mass., where he was born December 14th, 1841, and he is a moulder by trade. He has at times employed as many as twenty-five hands.

Messrs. W. H. Latham & Co. established on Spring street in 1776 and '77 well arranged and commodious shops for the storing, handling and working of lumber. Steam power of ample capacity is employed for driving machinery, warming work rooms, heating the drying kiln and like uses, and the shop is supplied with modern wood working machinery. The firm do a general contracting and jobbing business, including painting and natural wood finishing. The court house, United Bank building, Hooker House and other prominent buildings in Willimantic are monuments to their reputation as practical builders. W. H. Latham was born in Eastford, Conn., September 21st, 1846. At the age of fifteen he went to Rhode Island and served as an apprentice to the joiner's trade. He came to Willimantic in 1867, and has since resided here. He married Mary E., daughter of Edwin E. Burnham, and has two children, Edwin B. and Burnett W.

The builders' facilities in Willimantic for doing good work at low rates are unsurpassed by any of the towns or cities hereabouts. The oldest and best known shop is probably that of D. E. Potter, who has done a general building, paint and oil business, but of late years has confined himself almost wholly to shop work.

George P. Spencer, proprietor of Spencer's handy mineral soap, has his shop and residence here, and ships quantities of his soap over a large territory.

Messrs. Jillson & Palmer, the inventors, patentees and proprietors of Jillson & Palmer's cotton opener, the best machine ever brought out for the purpose (so claimed), reside in Willimantic and manufacture their machines here.

The Edson & Calkins Quarry Company have a fine quarry and constantly employ a large force of men and teams. With the aid of all the latest appliances, such as steam drills, derricks and electrical batteries, they get out and ship great quantities of stone, which is finding a large and increasing sale, and by its hardness makes the best foundation and bridge piers which can be made.

The wholesale business of Willimantic is well taken care of.



The flour, grain and feed trade is represented by the house of Ansel Arnold & Co., Main street; E. A. Bugbee & Co., corner Valley and Jackson streets, and E. A. Buck & Co., Main street. The last named firm have a steam mill, located between the railroad track and Main street, where they can receive and ship grain and feed without the expense of teams. The wholesale grocery trade is represented by Durkee, Stiles & Co., who do a very heavy business. Willimantic is a trade center for many towns and villages within a radius of 15 or 20 miles. The coal and building material interest is in the hands of the firms of Lincoln & Boss, Geo. K. Nason and Hillhouse & Taylor, and that prices are lower here than in any place in eastern Connecticut is proven by the large shipments of lumber and other building materials into Norwich, New London, Putnam and other large places.

The saw mill of Messrs. Hillhouse & Taylor has been in operation for several years, sawing from one to two million feet per annum. Their wood working shop employs sixteen to twenty hands and uses water power to the extent of about sixty-five horse-power. Their shop is located on Main street, and here they manufacture all kinds of doors, sash, blinds, mouldings and like materials used in the builder's art.

Believing in the strength of union in a common cause the enterprising business men of Willimantic organized a Board of Trade in February, 1887. The meeting was held in Excelsior Hall, and at that time eighty-eight names had been signed to the roll of membership at an initial fee of three dollars each. The officers then elected were as follows: President, Ansel Arnold; vice-presidents, F. M. Wilson, H. N. Wales; secretary, W. N. Potter; treasurer, F. F. Webb; directors, A. T. Fowler, H. C. Murray, John Hickey, Marshall Tilden, H. E. Remington, W. C. Jillson, A. M. Hatheway; committee on trade and manufacturing, Geo. K. Nason, chairman, W. G. Morrison, O. H. K. Risley, G. W. Melony, H. C. Murray; committee on membership, G. H. Alford, J. G. Keigwin, Marshall Tilden, J. C. Lincoln, A. J. Bowen; committee on statistics, F. E. Beach, G. A. Conant, W. H. Latham, A. B. Adams, J. D. Jillson. A constitution and by-laws were adopted and the Board of Trade started off with a bright prospect of accomplishing some good, and the indications thus far harmonize with those prospective promises. The officers remain at the present time the same with very few exceptions.



The Willimantic Cemetery lies in the western suburbs of the borough. It is a pleasant location and contains many handsome monuments and well-kept plats. Its beginning dates back to the early part of the century. On the 15th of June, 1829, the First school society of Windham purchased of Henry and Joseph Brown two acres of land for a burying plot. This lot is now nearly in the center of the present cemetery. Four additions have since been made, two on the easterly and two on the westerly side. May 5th, 1858, the town of Windham bought about five and a quarter acres of Harden H. Fitch, on the east side, and May 18th of the same year the town bought of Niles Potter a little more than half an acre, also on the east side. August 6th, 1876, the town bought about twelve acres on the west side of the old cemetery, of Benjamin A. Potter, and again, December 30th, 1877, bought of the same party about two acres additional. Thus the cemetery now contains about twenty-two acres of ground. It is about one mile west of the heart of the borough, and still belongs to the town. It is neatly laid out and kept in good order, being ornamented with many evergreen hedges and trees, as well as other trees and shrubs. Along the highway front, on the north side, is a fine ornamental iron fence, placed there in 1882 by George Chase, a native of the borough but now of New York city, at an expense of \$10,000.

The poor farm of the town, which was purchased of Benjamin A. Potter, December 30th, 1876, lies on the north side of the highway directly opposite the cemetery.

The Roman Catholic cemetery lies about a mile northeast of the borough, on the west side of the old highway leading from Willimantic to North Windham. On the 29th of February, 1864, James G. Martin, of Windham, sold to Francis P. McFarland, bishop of Hartford, twenty-five acres of land at this point, to be used as a burying ground by the St. Joseph's Roman Catholic society. The ground remains in that use, having been consecrated according to the forms and usages of that church. The ground is nearly level, and is well laid out and ornamented by evergreens and other shrubbery, and has a number of very handsome monuments.

Eastern Star Lodge, No. 44, F. & A. M., was organized under a charter of the Grand Lodge of the state of Connecticut, November 21st, 1798. It was then located in the town of Lebanon, which at that time belonged to Windham county. An amusing





incident connected with the organization is preserved in tradition and we mention it here as it has been given to us from sources outside of the order. It is said that in the early years of the Lodge, on one occasion an inquisitive young lady of the family in whose house the Lodge held its meetings, determined to see what the men were doing up stairs, so she climbed into a tree which stood near the house and from her perch there she could look straight into the lodge room through a window which in the warm summer night was left open. She succeeded in witnessing considerable of the ceremonies, but unluckily for her in the midst of them she was discovered. Some of the men ran out and before she could descend and flee to a place of security she was captured and brought up to the lodge room where she was compelled to go through the form of initiation into the order and swear never to divulge any of the secret ceremonies which she had seen. As the story is not officially reported to us we cannot vouch for its correctness, but presume there is something of truth connected with it.

The twenty-four charter members of this Lodge were Jonathan M. Young, Saul Carpenter, Flavel Clark, Benjamin B. Fitch, Manham Willson, Jonathan Card, Oliver Wattles, Joseph Terry, Eleazer Huntington, John Burgess, Elijah Mason, John Newcomb, Nathaniel Beard, Seth Collins, Nathaniel Williams, Jr., Abijah Thomas, Jr., Azel Fitch, Ephraim Tisdale, John Hayward, Salmon Champion, Ambrose Collins, Thomas Dewey, Jared Bennett and Isaac Ticknor. The Grand Lodge of the state determined to have the installation of the lodge held in the meeting house and to have it public. The first officers of the new Lodge were: Daniel Tilden, W. M.; Joseph Metcalf, S. W.; Labdiel Hyde, J. W.; Elijah Mason, treasurer; Ephraim Tisdale, secretary; Joseph Terry, S. D.; John Newcomb, J. D.; Seth Collins, S. T.; John Hayward, J. T. Lodge meetings were, at first, held in the house of Elijah Mason. Occasional meetings of the Lodge were held in Windham for a few years. Action was then taken to procure a permanent place for the Lodge to meet in Windham. A room was secured in a building owned by Samuel Gray in the center of the village, for a term of years. After October, 1808, all the meetings of the Lodge were held at Windham. Daniel Tilden occupied the post of W. M. from the beginning until December, 1812, when he was succeeded by Gurdon Tracy, then a resident of Scotland.

the first of these is the fact that the British government had been in a state of financial crisis since the end of the American War. The government had been forced to borrow money from the public and from foreign sources, and this had led to a high level of national debt. The second fact is that the British government had been in a state of political crisis since the end of the American War. The government had been forced to resign and a new government had been formed, and this had led to a high level of political instability. The third fact is that the British government had been in a state of military crisis since the end of the American War. The government had been forced to raise a large army to fight the American War, and this had led to a high level of military expenditure. The fourth fact is that the British government had been in a state of economic crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of inflation. The fifth fact is that the British government had been in a state of social crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of social unrest. The sixth fact is that the British government had been in a state of international crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of international tension. The seventh fact is that the British government had been in a state of domestic crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of domestic unrest. The eighth fact is that the British government had been in a state of foreign crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of foreign tension. The ninth fact is that the British government had been in a state of global crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of global tension. The tenth fact is that the British government had been in a state of universal crisis since the end of the American War. The government had been forced to raise a large amount of money to fight the American War, and this had led to a high level of universal tension.

From its quarters in Windham the Lodge removed to Willimantic, November 21st, 1851, then completing the fifty-third year of its existence. Here it held its meetings for a time in Odd Fellow's Hall and in other rooms, until permanent quarters were secured in Atwood's Block, which suite of rooms were well adapted to its uses. This they continued to occupy until April 16th, 1885, when they took possession of their new lodge rooms in the United Bank Building, where excellent accommodations had been provided for the several Masonic bodies of the town. Very interesting public ceremonies of dedication were held at the date last mentioned, conducted by M. W. Dwight Waugh, G. M., and the other officers of the Grand Lodge. A historical address was delivered by Hon. John M. Hall, a member of this Lodge, and the exercises terminated with a banquet in Franklin Hall.

The following men have been W. M. of this Lodge from its organization to the present time: Daniel Tilden, Gurdon Tracy, Luther D. Leach, Thomas Clark, William Webb, Gurdon Hebard, Wallace Huntington, William Wales, Calvin H. Davison, Jeremiah King, Joshua B. Lord, J. S. Loveland, Roderick Davison, Van W. Austin, Jephtha Harris, John G. Keigwin, Charles S. Billings, Chester Tilden, Charles N. Daniels, Richard L. Wiggins, DeWitt C. Hill, Charles James Fox, T. F. Howie. The Lodge is in a very prosperous condition, and at the present time has a membership of about two hundred, with flattering prospects of continued prosperity.

Trinity Chapter, No. 9, Royal Arch Masons, was instituted by the Grand Chapter of the state, upon the petition of Daniel Tilden and others, at Windham, on the 21st of May, A. L. 5808, when the following officers were installed: Daniel Tilden, H. P.; Roger Huntington, K.; John Clarke, S. The Chapter continued to hold its meetings in Windham until April 29th, A. L. 5852, when it removed to Willimantic and has since occupied the rooms of Eastern Star Lodge. The following persons have held the office of H. P. in the Chapter: Daniel Tilden, Andrew Harris, Gurdon Tracy, Thomas Clark, Vine Hovey, Gurdon Hebard, Wallace Huntington, Joshua B. Lord, Chester Tilden, Henry A. Balcom, David C. Card, Charles H. Bigelow, Charles S. Billings, O. D. Brown, Henry A. Larkin, E. T. Hamlin, James Harris, Jr., H. R. Chappell, F. S. Fowler, H. M. Graupner. The Chapter now numbers one hundred and nine members.

The first of these is the fact that the United States is a young nation. It has only been about 150 years since it was founded. This is a very short time in the history of the world. Yet in this short time, the United States has achieved many great things. It has become a world power, a leader in science and technology, and a model of democracy. This is a remarkable achievement, and it is a testament to the strength and resilience of the American people.

Another important factor is the fact that the United States is a large country. It has a vast territory, with a long coastline and a large population. This has allowed the United States to develop a strong economy and a powerful military. It has also allowed the United States to become a world leader in many fields, including science, technology, and culture. This is a testament to the strength and resilience of the American people.

Finally, the United States is a country with a strong sense of national identity. The American people are proud of their country and their heritage. They are committed to the values of freedom, democracy, and justice. This sense of national identity has helped the United States to overcome many challenges and to achieve its goals. It is a testament to the strength and resilience of the American people.



Olive Branch Council, No. 10, was chartered by the Grand Council of Connecticut on the 12th day of May, 1868. The following were charter members: Henry E. Balcam, Chester Tilden, Jr., David C. Card, John R. Cogswell, Abel E. Brooks, Samuel B. Stanton, Van W. Austin, Joel W. Backus. On the above mentioned date the Council was instituted in the lodge room in Willimantic by Stephen T. Bartlett, G. P., and Joseph R. Wheeler, G. R., officers of the Grand Council. The first officers of the Council were: Henry E. Balcam, T. J. M.; Chester Tilden, Jr., R. J. D. M.; David C. Card, P. C. of W. The following are past officers of this Council: H. E. Balcam, Chester Tilden, Jr., Thomas H. Rollinson, Charles S. Billings, Charles James Fox, E. T. Hamlin, Charles D. Peck. The Council now numbers about seventy members.

St. John's Commandery, No. 11, Knights Templar, was instituted January 23d, 1882, upon the petition of charter members Sir Chester Tilden, Sir David C. Card and Sir W. H. Bolander. The instituting ceremonies were conducted by officers of the Grand Commandery, Sirs William H. Cobb, E. C.; Henry H. Green, G.; and S. G. Waters, C. G. The following Sir Knights were the first officers of the new commandery: Chester Tilden, E. C.; David C. Card, G.; W. H. Bolander, C. G. Past eminent commanders up to this date are: Chester Tilden, David C. Card, Charles S. Billings and Charles J. Fox. The present officers are: Sir John H. Bullard, E. C.; Sir George K. Nason, G.; Sir Frank S. Fowler, C. G. The Commandery now numbers forty members, and is in a prosperous condition. Trinity Chapter, Olive Branch Council and St. John's Commandery were all of them outgrowths from Eastern Star Lodge.

Radiant Chapter, No. 11, O. E. S., was organized February 27th, 1874. Its charter members were: Mrs. Hattie M. Harris, Mrs. Susan M. Fuller, Mrs. Clarissa A. Babcock, Miss Nancy Chapin, Mrs. Caroline Hanna, Miss Eunice S. Ripley, Mrs. Sarah E. Rogers, Miss Hattie L. Fuller, Mrs. Eliza A. Congden, Mrs. Arrunette Barber. Meetings of the Chapter have been held in Masonic Hall from the beginning. Its first officers were: H. M. Harris, W. M.; Caroline R. Dorman, A. M.; Susan M. Fuller, Sec.; Nancy Chapin, Treas.; C. A. Babcock, Con.; Louisa J. Hoxie, A. C.; W. L. Fuller, A.; S. E. Rogers, R.; Emma A. Bullard, E.; E. S. Ripley, M.; Julia King, E.; Bro. A. S. Barber, W. P.; Bro. A. S. Fuller, W.; Bro. William Thompson, Sent. Successive W. M.'s



have since been: H. M. Harris, 1875; Mrs. Carrie S. Robbins, 1876; Mrs. Clarissa A. Babcock, 1877-79; Caroline E. Billings, 1880-82; Miss Helen E. Batey, 1883-84; E. H. Hamlin, 1885; Ellen S. Clark, 1886; Susan M. Fuller, 1887-88. The Chapter owns no property. Its membership comprises 61 brothers and 62 sisters.

Willimantic Council, No. 720, Royal Arcanum, was organized December 7th, 1882. It had twenty-two charter members; W. D. Brigham, C. S. Billings, A. A. Burnham, H. E. Remington, De W. C. Hill, F. M. Thompson, E. A. Taft, C. J. Fox, M. D., H. F. Royce, Charles H. Andrews, C. R. Utley, H. R. Lincoln, N. D. Webster, W. H. Wales, J. H. Bullard, C. N. Daniels, H. M. Cady, F. S. Fowler, Frank Larrabee, O. S. Chaffee, Jr., Charles H. Robbins, W. H. H. Bingham. The Council meets in old Masonic Hall. The first officers were: Charles S. Billings, regent; W. D. Brigham, vice-regent; H. F. Royce, treasurer. The presiding officers have been as follows: Charles S. Billings, 1882-83; Walter D. Brigham, 1884-85; Charles S. Billings, 1886; Charles N. Daniels, 1887-88; Dwight H. Barstow, 1889. The total membership now is fifty-six. Two deaths have occurred within its circle. They were, Jonathan Hodgdon, druggist, August 31st, 1883, and Edward A. Taft, February 14th, 1887.

Willimantic Division of the Ancient Order of Hibernians was organized in 1875. During the first few years it had a feeble existence, hardly maintaining its life, but later on a degree of prosperity seemed to perch upon its banners. The weak society could not well afford to hire a hall, so its meetings were held in private houses or spare rooms which were offered for their use, as circumstances favored them. The records previous to 1881 are lost, but since that time the presidents successively have been: B. J. Carey, 1881-83; Patrick McGlore, 1884; Thomas Foran, 1885; Hugh J. Carney, 1886-87; John F. Hennessey, 1888. The vice-presidents have been: John Foy, 1881; Luke Flynn, 1882; Patrick McGlore, 1883; John J. Carey, 1884; P. J. Carey, 1885; John F. Hennessey, 1886-87; Luke Owens, 1888. Recording secretaries have been: Daniel Courtney, 1881; Edward Carey, 1882; John P. Shea, 1883-86; Michael Moriarty, 1887; D. J. Regan, 1888. Financial secretaries have been: Patrick Conway, 1881; John P. Shea, 1882; Cornelius Shea, 1883; John F. Shea, 1884; Thomas Haron, 1885-87; Jeremiah Mahoney, 1888. Treasurers have been: Florence Tonnely, 1881-83;



John Casey, 1884; Dennis Shea, 1885-87; John J. Carey, 1888. In 1881 the treasury contained \$119.33; in 1888 it contained over \$1,000. The membership at different times was as follows: 1881, 32; 1882, 38; 1883, 34; 1884, 45; 1885, 55; 1886, 60; 1887, 67; 1888, 78.

The Women's Christian Temperance Union, of Willimantic, was organized March 7th, 1877. The first members were Madams Sarah J. Lillie, Carrie L. Lamb, Julia Pinney, E. S. Andrew, E. E. Park, N. Davison, J. M. Pierce, Lucius Carpenter, Adaline S. Davis, E. F. Trowbridge, E. M. Hanks, H. G. Douglass, E. A. Barrows, Mason Lincoln, George A. Burnham, C. E. Conant, A. A. Hall, Eliza Dexter, C. Topliff, William Thompson, William Hudson and E. Picknell, and Miss Inez M. Brown. They met a part of the time in private parlors, and a part of the time in the "Faith Rooms." The first officers were: Mrs. C. E. Conant, president; Mrs. Amos Hall, Mrs. Lucius Carpenter, vice-presidents; Miss Inez M. Brown, secretary and treasurer. Mrs. C. E. Conant has served as president down to the present time, with the exception of two years. Miss Maria Case was president one year from October, 1883, and Mrs. C. B. Pomeroy one year from October, 1887. The Union meets now in the parlors of the Baptist church. It owns no property, but has about fifty members. Its present officers are: Mrs. C. E. Conant, president; Mrs. C. B. Pomeroy, Mrs. George Phillips, Mrs. Edwin Bugbee, vice-presidents; Miss I. E. Sutherland, corresponding secretary and treasurer; Miss Nellie Preston, recording secretary. This was the only Union in the county until the formation of Putnam Union three or four years ago.

The St. Jean Baptist Society of Willimantic, was organized May 30th, 1880. Its first officers were: Joseph Martin, president; David Lambert, vice-president; Reverend Florimond De Bruycker, chaplain; P. P. Paré, recording secretary; Godfroid Lapalme, financial secretary; J. N. Archambault, treasurer; Ed. Paguin, first director; H. Belaire, second director. The names of other members who first organized the society were: E. Quintal, H. Blanchette, G. Gilbert, S. Ayotte, P. Sansouci, Ed. Bacon, Ed. Bonin, L. Belanger, H. Routier, N. Routier, Ant. Lucier, Nap. Bacon, Isaie Racicot, P. Mullen, M. Alix, Naz. Gingras, Jos. Gingras. Its first meeting place was in the old St. Joseph's R. C. church. Its present place of meeting is in Atwood's Block, in the old Masonic Hall. Its property consists of its furniture,



The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It was founded in 1847 and has since that time been the leading organization of the medical profession in the United States. The Association is composed of more than 50,000 members, who are physicians, surgeons, dentists, and other medical practitioners. The Association's primary concern is the advancement of the medical profession and the improvement of the medical service to the public. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Association also sponsors a variety of other activities, including the holding of annual meetings, the publication of books and pamphlets, and the support of medical research. The Association's efforts have been instrumental in the development of the medical profession and the improvement of the medical service to the public. It is a proud member of the American Medical Association and is committed to the highest standards of medical practice and service.

banners, etc., valued at about \$400, and cash deposited in savings banks to the amount of about \$1,000. Its present membership is about eighty. The presiding officers regularly elected in March and September, have been as follows, each serving for the six months term beginning with the date given: Joseph Martin, June, 1880, one and one-half terms; J. N. Archambault, March, '81; Godfroid Lapalme, September, '81; Jos. Martin, March, '82; Th. Potvin, September, '82; G. Lapalme, March, '83, two terms; A. P. Favreau, March, '84, four terms; Elzear St. Onge, March, '86; A. P. Favreau, September, '86; Th. Potvin, March, '87; A. D. David, September, '87, two terms; J. N. Archambault, September, '88. The other officers at present are: Joseph Dumas, vice-president; Tancrede de Villers, recording secretary; Chs. de Villers, financial secretary; The. Potvin, treasurer; Frs. Baril, corresponding secretary; Z. Caisse, warden.

San Jose Council, No. 14, K. of C., was instituted March 12th, 1885, receiving its charter at that time. Its charter members were: Officers—James E. Murray, G. K.; Captain P. Fitzpatrick, D. G. K.; D. P. Dunn, R. S.; William Vanderman, F. S.; J. H. Morrison, treasurer; E. Grimes, warden; R. Carney, I. G.; James Maxwell, O. G.; T. H. McNally, C. P.; other charter members—John McDonough, D. McCarthy, Joseph Cotter, James Toomey, James Dolan, James Courtney, John H. Dawson, Theodore Potvin. The Council meets in Old Masonic Hall, in Atwood's Block. This Council is increasing rapidly in membership and becoming popular as a Catholic society. Its insurance system is its chief object. It has paid out several hundred dollars as its proportionate part for death assessments to needy widows and orphans, and has \$1,500 in its treasury. The presiding officers since the first have been: E. F. Casey, G. K., A. P. Favreau, D. G. K., from 1886 to 1887; J. P. Cotter, G. K., T. F. Reynolds, D. G. K., from 1887 to 1889. It has about ninety members in good standing.

Willimantic Lodge, No. 11, Ancient Order of United Workmen, a beneficiary society, was organized in July, about six or seven years ago. It meets every two weeks, in room No. 3 in Loomer Opera House. It has a membership of about fifty in good standing. A benefit of \$2,000 at death is paid to the surviving friends of its members. It is a secret society in its working. Lodges are associated throughout the country, but any state having 2,000 members can control its own assessments. Assess-



ments are levied on all members as often as the grand treasury fund falls below two thousand dollars. An assessment now brings into the grand treasury about \$8,000. The number of deaths thus far in this Grand Lodge has been fifty-nine.

Natchaug Lodge, No. 22, Knights of Pythias, was chartered March 7th, 1872. It meets every Monday night in Atwood Block. Its charter members were: Thomas W. Henry, George Bartlett, L. F. Bugbee, Abel Clark, Cortland Babcock, Jr., Dwight Jordan, Hiram A. Snow, M. L. Tryon, J. T. McNeil, Samuel J. Miller, W. N. Potter. The whole number initiated up to this time is about one hundred and fifty. The present membership is about forty to fifty. The present officers are: W. H. Wales, C. C.; E. B. Walden, vice-C.; H. E. Reade, K. of A.; W. B. Hoxie, prelate; Charles E. Clark, M. of F.; W. N. Potter, M. of E.; E. D. C. Card, M. of A.

Francis S. Long Post, No. 30, G. A. R., was organized March 30th, 1881. The following were charter members: Samuel J. Miller, Daniel K. Sweet, J. D. Willis, Chauncey C. Geer, Henry A. Howard, William Brown, Benajah E. Smith, Irad W. Storrs, Elisha C. Boden, H. F. Lewis, William H. Sweet. The following list embraces its entire membership: John Bolles, Amos C. Crandall, Darius Moon, George A. Murdock, George F. Lyman, Walter Plumley, William Warrilow, Horace Warner, William F. Gates, William E. Bailey, Philetus G. Perry, Albert S. Blish, Lemuel Warner, James W. Beckwith, George L. Cooley, Henry L. Bingham, Asa M. Holmes, Daniel C. Lewis, Palmer S. Green, Arthur P. Benner, William E. Williams, Edwin M. Thorne, Enoch Dodd, Luke Flynn, E. F. Payson, William Smith, Louis Putoz, George W. Herrick, Augustus Tittell, Eugene Winton, Danforth O. Lombard, John Hickey, Charles P. Brann, Robert Binns, Melvin L. Nichols, John Tew, W. H. H. Bingham, William N. Tremper, Amos W. Bill, Daniel S. Clark, A. E. Brooks, Frederick Miller, Horace Griggs, William H. Bosworth, Frank G. Colby, Jerome B. Baldwin, Warren H. Bissell, Elisha D. Hill, George Dimock, John J. Brierly, John A. Holmes, Michael O'Loughlin, Henry K. Brown, Michael Shea, Henry K. Hyde, William A. Hempstead, Alvord Chappell, William C. Walker, Ames E. Bailey, John J. Franklin, Charles H. Corey, Thomas Handley, J. S. Bradbury, Thomas Spencer, Lucien B. Woodworth, William H. Sypher, Alexander Bruto, John D. Hart, James Haggerty, John Sweeney, Frederick J. Traver, C. M. Kearnes, Charles





Ashworth, Danford Wyllys, George L. Briggs, Sanford A. Comins, Van B. Jordan, Andrew E. Kinne, Andrew W. Loomis, Cortland Babcock, C. H. Colgrove, David Clapp, William M. Snow, Charles H. Jackson, H. J. Fieldgen, Charles Fenton. The past post commanders are: Samuel J. Miller, 1881; Benajah E. Smith, 1882; J. D. Willis, 1883; Amos G. Crandall, 1884-1885; Warren H. Bissell, 1886; Elisha C. Boden, 1887; Samuel J. Miller, 1888. There are at present seventy members in good standing. The present officers are: John J. Brierly, C.; Charles Ashworth, S. V. C.; George A. Murdock, J. V. C.; Thomas Handley, adjutant; J. D. Willis, Q. M.; Warren H. Bissell, chap.; C. A. Colgrove, M. D., surgeon; James Haggerty, officer of the day; E. F. Payson, officer of the guard; A. P. Benner, ser. maj.; Luke Flynn, Q. M. S. The Post meets in room No. 3, Loomer Opera House, every Friday evening. It decorates 178 graves in four cemeteries on the annual day set apart for that purpose.

Jonathan Trumbull Council, No. 29, Order of United American Mechanics, a society composed of a distinctively American membership, was organized December 4th, 1888. It meets in Atwood Block. All members must be native born Americans. The objects are to sustain the free institutions of America and the government as it is, and to provide benefits in sickness and death for its members. The officers change every six months. The first officers were as follows: Charles N. Daniels, councillor; S. J. Miller, vice-councillor; Eugene Randall, junior ex-councillor; H. F. Barrows, senior ex-councillor; George H. C. Osborn, recording secretary; C. H. Edmonds, assistant recording secretary; H. R. Chappell, treasurer; Arthur L. Hayden, financial secretary; Frank A. Westphal, inductor; C. H. Webster, examiner; Frederick Young, inside protector; L. L. Keigwin, outside protector; James Macfarlane, Jonathan Osborn and H. F. Barrows, trustees. The membership at present numbers about fifty.

Company E, of the Third regiment, C. N. G., numbers at present fifty-eight members. They have an armory in Centre street, where they drill every Thursday evening from November 1st to June 1st, according to law. The company was organized about 1872. The officers are: Patrick Fitzpatrick, captain; Thomas Ashton, 1st lieutenant; John H. Morrison, 2d lieutenant; John W. Moran, company clerk.

A lodge called Fidelity Temple, of the order Temple of Honor, was instituted here about 1870, which was composed of many of



the business men of the place, and others. It had a membership of over one hundred, but after several years the interest in it died out and the charter was surrendered after an existence of about ten years. The subject, however, was afterward revived, and the Willimantic Temple of Honor, No. 32, was instituted in January, 1882. The office of worthy chief has been held successively by the following, the regular term being six months: Edward L. Furry, January to May, 1882; John A. Gardner, J. B. Hood, Joel W. Cargel, George B. Abbott, George C. Topliffe, Charles F. Merrill, George Smith, Maurice Tittle, A. J. Lawton, E. F. Payson, William C. Cargel, E. L. Furry, George B. Story, C. L. Fillmore and Charles Ingraham, at present in office (June, 1889). The lodge has averaged about forty members, and has done much good in reclaiming many drunkards. A Social Temple and a lodge of the Golden Cross, societies admitting ladies to membership, work in harmony and increase the social features of the Temple.

The Windham Bank was incorporated August 8th, 1842, being located in the central village of Windham. The following persons were then made directors: John Baldwin, George Spafford, Justin Swift, Stephen Hosmer, Thomas Gray, William C. Dorrance, John Webb, Chauncey F. Cleveland, John A. Rockwell and Abner Hendee. The officers were: John Baldwin, president; Joel W. White, cashier. The salary of the cashier was fixed at \$350 a year, to begin when he should give his bonds for \$50,000. September 17th Mr. White resigned, and Samuel Bingham was unanimously appointed in his place as cashier, which position he held until March 17th, 1886. April 3d, 1850, Henry S. Walcott was elected president, to fill the vacancy caused by the death of John Baldwin. The bank was organized as a national bank June 21st, 1865. January 9th, 1872, Thomas Ramsdell was elected president, to fill the vacancy caused by the death of Mr. Walcott. In March, 1879, the bank was removed from Windham to the borough of Willimantic. Mr. Ramsdell resigned the presidency, and Guilford Smith was elected in his place January 12th, 1886. March 17th, 1886, the resignation of Samuel Bingham was accepted, and H. Clinton Lathrop was elected cashier in his stead. The capital stock of the bank is at present \$100,000; surplus, \$7,500; profits, \$11,753; deposits, \$182,882. The present officers are: Guilford Smith, president; Mason Lincoln, vice-president: H. Clinton Lathrop, cashier. The directors are



Guilford Smith, Mason Lincoln, Henry Larrabee, Charles Smith, Thomas Ramsdell, George Lathrop, Frank F. Webb, Albert R. Morrison and Charles A. Capen. A robbery occurred to the bank in the year 1854, the particulars of which are given from the personal recollection of one of its officers as follows:

"Friday, November 17th, 1854.—Windham Bank was entered by three men, with false keys, about eight o'clock last evening, and when the clerk, James Parsons, who slept in the bank, entered about nine o'clock, he was taken by two of the men, in the dark, after he had locked the door; a handkerchief was put over his eyes and he laid on the bed and watched by one man while the others broke open the vault and took about \$7,000 in specie and about \$2,000 of other bank bills and \$13,000 of Windham bank bills. After gagging Mr. Parsons and confining his hands and feet, they locked the door and went to Bingham's Crossing on the N. L. N. Railway and waited while one went to Willimantic and took a hand-car from the Hartford & Providence Road and took them to Norwich, where they arrived about 5:30 in the morning. They were frightened when they heard that the news had got there before them, and crossed the river, entering the woods between Laurel Hill and Allyn's Point, where they were watched until the steamboat train arrived for New York. They then boarded the steamboat. There the sheriff and his assistants were waiting with Mr. Tingley, who pointed them out to the officers, and they were arrested. About \$21,000 of the money was found while the boat was going from Allyn's Point to New York, Saturday night. At their trial in Windham they gave the names of Jones, Crandall, Scott & Wilson.

"About November 1st, 1854, a large man came to Willimantic and stopped at the hotel then kept by William Tingley on the south side of the river (The Hebard House). It was afterward thought that his business was to make arrangements for the men to rob Windham Bank. He stayed but a short time, then disappeared. On or about November 2d, three men stopped at the same place. They went out in the evening but came back about ten o'clock and took an early morning train to New York, via Hartford. While they were at breakfast Mr. Tingley felt of their carpet bag and was satisfied that there was a bit-stock and other burglars' tools in it. He came to the conclusion that they were there for the purpose of robbing



The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of many different peoples and cultures. The third is the fact that the United States is a free nation, and its history is therefore a history of the struggle for freedom and democracy. The fourth is the fact that the United States is a powerful nation, and its history is therefore a history of the struggle for power and influence. The fifth is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and acceptance. The sixth is the fact that the United States is a nation of pioneers, and its history is therefore a history of the struggle for discovery and exploration. The seventh is the fact that the United States is a nation of farmers, and its history is therefore a history of the struggle for land and food. The eighth is the fact that the United States is a nation of workers, and its history is therefore a history of the struggle for wages and rights. The ninth is the fact that the United States is a nation of soldiers, and its history is therefore a history of the struggle for honor and glory. The tenth is the fact that the United States is a nation of statesmen, and its history is therefore a history of the struggle for peace and justice. The eleventh is the fact that the United States is a nation of scientists, and its history is therefore a history of the struggle for knowledge and truth. The twelfth is the fact that the United States is a nation of artists, and its history is therefore a history of the struggle for beauty and expression. The thirteenth is the fact that the United States is a nation of writers, and its history is therefore a history of the struggle for words and ideas. The fourteenth is the fact that the United States is a nation of thinkers, and its history is therefore a history of the struggle for wisdom and understanding. The fifteenth is the fact that the United States is a nation of dreamers, and its history is therefore a history of the struggle for hope and vision. The sixteenth is the fact that the United States is a nation of doers, and its history is therefore a history of the struggle for action and achievement. The seventeenth is the fact that the United States is a nation of believers, and its history is therefore a history of the struggle for faith and belief. The eighteenth is the fact that the United States is a nation of lovers, and its history is therefore a history of the struggle for love and affection. The nineteenth is the fact that the United States is a nation of friends, and its history is therefore a history of the struggle for friendship and companionship. The twentieth is the fact that the United States is a nation of neighbors, and its history is therefore a history of the struggle for community and cooperation. The twenty-first is the fact that the United States is a nation of citizens, and its history is therefore a history of the struggle for citizenship and participation. The twenty-second is the fact that the United States is a nation of patriots, and its history is therefore a history of the struggle for patriotism and loyalty. The twenty-third is the fact that the United States is a nation of heroes, and its history is therefore a history of the struggle for heroism and courage. The twenty-fourth is the fact that the United States is a nation of saints, and its history is therefore a history of the struggle for holiness and virtue. The twenty-fifth is the fact that the United States is a nation of angels, and its history is therefore a history of the struggle for heaven and glory. The twenty-sixth is the fact that the United States is a nation of gods, and its history is therefore a history of the struggle for divinity and power. The twenty-seventh is the fact that the United States is a nation of demons, and its history is therefore a history of the struggle for evil and darkness. The twenty-eighth is the fact that the United States is a nation of devils, and its history is therefore a history of the struggle for sin and corruption. The twenty-ninth is the fact that the United States is a nation of devils, and its history is therefore a history of the struggle for sin and corruption. The thirtieth is the fact that the United States is a nation of devils, and its history is therefore a history of the struggle for sin and corruption.

some place in Willimantic. One of the arrested men in reply to some questions, stated that they came there at the time named above and walked to the Windham Bank to rob it that night. They broke their key and went back to New York, made another key and were gone two weeks, before they came to complete the business. When the lock was taken from the outside door of the bank, the piece of a key was found in it, which helped to confirm his story."

The Willimantic Savings Institute was incorporated by act of legislature in 1842, approved by the then Governor Chauncey F. Cleveland of this county. The incorporators were Oliver Kingsley, Jr., John Tracy, Lloyd E. Baldwin, James D. Hosmer, Joshua B. Lord, Royal Jennings, Samuel Lee, Horace Hall, William L. Jillson, Laban Chase, Newton Fitch, Lewis Gager, Lucien H. Clark, Amos Palmer and Waterman C. Clark. The first meeting of incorporators was held June 18th, 1842. The first officers then chosen were: Oliver Kingsley, Jr., president; Royal Jennings, vice-president; John Tracy, secretary and treasurer; William L. Jillson, Lloyd E. Baldwin, Joshua B. Lord, Horace Hall, Laban Chase, directors. Oliver Kingsley, Jr., held the office of president until his death, in 1846. He was succeeded by Horace Hall, who acceptably filled that position until 1870, when John Tracy was chosen president. Mr. Tracy had acted as treasurer since the incorporation, a period of 28 years, and a resolution acknowledging his fidelity and ability in that position was unanimously given him by the board. At this time Henry F. Royce was chosen secretary and treasurer. In 1869 a fine brick and stone building was erected on the corner of Main and Bank streets, which affords excellent facilities for the transaction of banking business in the corner room on the first floor. The balance of the building, on the ground floor and the second and third floors, used as stores and offices. On the death of Mr. Tracy, in May, 1874, Whiting Hayden, who had for a long time been vice-president, was elected president. He continued in that capacity until his death, which occurred June 20th, 1886, when he was succeeded by Edwin A. Buck, the then vice-president, who still remains at the head of the institute. Henry F. Royce, having held the position of secretary and treasurer since 1870, was suspended March 23d, 1888, and Frank F. Webb was appointed, at first temporarily, and in June following elected by the trustees at their annual meeting, to the office of secretary



and treasurer, which place he still holds. This institution, from a small beginning increased with the growth of the place until the deposits amounted to nearly \$1,000,000, and has divided a large amount of profits with its depositors.

The Dime Savings Bank of Willimantic was organized in May, 1872, and was incorporated under the state law in the same year. Its original incorporators were Silas F. Loomer, James Walden, Horace Hall, James G. Martin, Henry G. Taintor, Ansel Arnold, George W. Burnham, Madison Woodward, Porter B. Peck, John M. Hall, Hyde Kingsley, James M. Johnson, William C. Jillson, Fred. Rogers, S. O. Vinlen, George Lincoln, George W. Hanna, E. P. Packer, J. Dwight Chaffee and George W. McFarland. The bank commenced business September 21st, 1872. Its first officers were: Silas F. Loomer, president; O. H. K. Risley, secretary and treasurer. The amount on deposit October 1st, 1888, was about \$600,000. Its present officers are: James Walden, president; John L. Walden, secretary and treasurer.

James Walden was born in Exeter, Conn., October 26th, 1825, and came to Willimantic with his parents in 1828. He was the youngest son of Silas and Jane (Rose) Walden, and commenced at the age of thirteen to work in the Windham Company's mill, being engaged in the dressing department. About 1850 he engaged in the book and stationery business in Willimantic, which he carried on successfully till 1887, but during this time was also agent for Adams Express Company. He was also postmaster and had charge of the telegraph office here. He was elected president of the Dime Savings Bank, July 21st, 1880, and since that date has devoted much of his time to that institution. He married Amanda M., daughter of James Hempstead, and has three children—James H., a resident of New York city; Jessie L., wife of H. C. H. Palmer, of Sing Sing, N. Y.; John L., born in Willimantic, April 10th, 1861, and married Bell N., daughter of Henry Herrick, and who is the present secretary and treasurer of the Dime Savings Bank of Willimantic.

The Merchants' Loan & Trust Company, organized for the double purpose of doing the business of a trust company and a general banking business, opened for business February 1st, 1871. A. C. Crosby was president, and J. F. Preston, treasurer; William C. Jillson, vice-president, and O. H. K. Risley, assistant treasurer. In March, 1873, the two latter became respectively president and treasurer. The company continued doing active





banking business until July, 1878, when that department was turned over to the First National Bank, and the company continued to do simply a trust business until the present time. The officers last mentioned remain to the present time. The company has a capital of \$50,000, and its office is with the First National Bank.

The First National Bank was organized in June, 1878, with a capital of \$100,000. Its officers were: William C. Jillson, president; Ansel Arnold, vice-president; Oliver H. K. Risley, cashier. They remain in their respective positions at the present time. The first board of directors were as follows, all except those marked \* remaining in the board at present. Those marked have withdrawn, and their places have not been supplied, so the board now numbers but six: William C. Jillson, Ansel Arnold, O. H. K. Risley, James M. Johnson,\* Hyde Kingsley,\* Amos T. Fowler, Silas F. Loomer,\* E. Stevens Henry, Stephen G. Risley.

The United Bank Building, one of the finest business blocks in the town, standing on the north side of Main street, in the heart of the borough, was erected in 1884, by the First National and Dime Savings Banks. The imposing front is made attractive by artistic designs in terra cotta work, and still further set off by plate-glass windows at the first story, surmounted by circular transoms in cathedral style. The interior arrangement is in accord with the best modern ideas of convenience and comfort; the plumbing, heating and lighting represent the latest improved methods, and the polished cherry woodwork and hard-finished walls give a pleasing effect. The first floor is occupied by the banks, one on either side of the spacious central entrance, which gives access to the offices above.

One of the largest business blocks in the borough is the Turner block. It was erected in 1877, and is a substantial five-story brick structure with a three-story extension. The main building, with the exception of the store floor, is occupied as the Hotel Commercial, a well-kept house under the popular management of Mrs. P. A. Babcock. The block is named in honor of Mr. A. S. Turner, a leading druggist, who occupies an elegant store in the extension.

Loomer Opera House is one of the most substantial buildings in the borough. It is built of brick, the walls being not less than sixteen inches thick in any part. The fronts on Main and

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The study of the history of the English language is essential for the understanding of the English language in its present state. The study of the history of the English language is also essential for the understanding of the English language in its future state. The study of the history of the English language is also essential for the understanding of the English language in its present and future state.

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North streets are of pressed brick. The size of the building is 72 by 125 feet, four stories high. The ground floor is occupied by stores, while the upper floors along the Main street front are occupied by offices of various kind. Back of these on the second floor is the opera house, one of the finest entertainment halls in the state. The architectural plans were furnished by the designer of the first class theatres of New York city. It is furnished with all the modern appointments, elegant and complete scenery and properties, a stage 35 by 60 feet, twelve dressing rooms, four proscenium boxes, two balconies, best opera chairs in parquet and first balcony, heated by steam and thoroughly ventilated, and capable of seating 1,100 persons. The audience room and its appointments were finished at an expense of some twenty thousand dollars. The building was commenced in April, 1879, and was completed so far that the corner store was occupied by Mr. Murray March 15th, 1880. The opera house was completed on the 12th of the following November. The proprietor of the building is Mr. Silas F. Loomer, who came to Willimantic and started in the lumber and coal business in 1862. At that time there was no lumber or coal business carried on here, and the wiseacres advised Mr. Loomer not to risk his money and enterprise in so hazardous and unpromising a field. But the remarkable success of that business as well as the rapid development of the village since that time proves those cautions to have been not well timed.

The first newspaper published in this village was the *Public Medium*, started by John Evans, about January, 1847. After a few years its name was changed to the *Willimantic Journal*, under which name it is still published. From Evans it passed into the hands of a Mr. Simpson, then to William L. Weaver, whose literary career was a very important and conspicuous one to the people of this town and county. His footprints on the intellectual sands of this locality were deeply impressed and the influence thereof will go out to many generations. From him the *Journal* passed to the hands of a Mr. Curtis, later of the *Norwich Bulletin*, and again it changed to the hands of Walt Pierson. A little later we find it in the hands of W. J. Barber, from whom again it passed to Henry L. Hall. Later the firm became Hall & French, then Hall & Bill, and still later the Hall & Bill Publishing Company, by whom the paper is now issued. It occupies commodious quarters at the foot of Railroad street, near



the depot, where it has been located for several years. Its form was changed from folio to quarto about 1872. It is now a six column quarto, republican in politics, published on Fridays. The business of job printing is also carried on quite extensively in connection with the publication of the paper. Eight presses are employed, and the force numbers fifteen hands. Extensive job work for manufacturers is done, besides general printing. The paper has a circulation of 3,000, and goes to every state and territory in the Union, as well as to Canada.

The first issue of the *Willimantic Enterprise* was sent out January 4th, 1877, from an office in the Franklin Building. It was started by the Enterprise Publishing Company, of whom N. W. Leavitt was the principal spirit. It passed to Fayette & Safford in the early part of 1879. In November of that year John A. McDonald bought an interest, added capital, and increased the facilities of the office. The paper was changed from a 4-page to an 8-page paper, and its name changed to the *Willimantic Chronicle*, the firm name at the same time being changed to McDonald & Safford. In May, 1887, the proprietorship adopted the name Chronicle Printing Company, the former owners still holding the principal interest. From Franklin Hall the office was removed to H. C. Hall's building on Main street, then to the present building, which had been erected for it, at No. 10 Church street, into which it moved in October, 1887. At first politically neutral, it was made a democratic paper since its name was changed, and is now claimed to be the only living paper which sustained the democratic banner during the period from 1872 to 1889.

*The Connecticut Home* was started in September, 1886, by Allen B. Lincoln, editor and proprietor; A. E. Knox is its present business manager. It is a seven-column folio, and has a circulation rising three thousand. It is the temperance paper, and an exponent of the prohibition movement. It is also a family newspaper of general departments. It was started on Church street, the paper at first being printed by another concern. It now has a well fitted and furnished office on Main street, over Buck's store.

Other newspaper ventures have been made here that have closed up their accounts in time and manner more or less summary. The *Willimantic Record* was started by W. C. Crandall in 1881. After a very brief existence it was suspended March 24th







Lloyd E. Baldwin



of the same year. The *Willimantic Daily News* was started in E. A. Buck's building on Main street in 1887. Its editorial and business management was in the hands of J. Harry Foster, though John L. Hunter was a frequent editorial writer. Its publication was suspended April 1st, 1887, after an existence of about four months.

In connection with the subject of printing, it may be of interest to notice the enterprise of wood type manufacture which was once carried on in this village. Among the employees in the shop of Edwin Allen at South Windham, were Horatio N. and Jeremiah C. Bill. After that shop failed these two brothers started the business at Lebanon in 1850. In the following year they removed to Willimantic and located in a room in the old cotton mill now owned by the Linen Company as mill No. 3. Here they carried on the manufacture of wood type for three years, having a trade mostly with New York. They gained a wide and favorable reputation in their art, in which they were not excelled by any other wood-type manufacturers in the world. Indeed they were the only firm exhibiting wood type at the World's Fair in New York, and their specimens were burned when the ill fated Crystal Palace was destroyed. About the year 1853 they had associated with them a man by the name of Stark, the firm name being Bill, Stark & Co. Afterward the firm name was simply H. & J. Bill. The business not proving profitable, disaster followed, and the material was sold to William H. Page in 1854, and he moved it to Greenville, Conn.

#### BIOGRAPHICAL SKETCHES.

L. E. BALDWIN.—John Baldwin, one of the first thirty-five settlers of Norwich in 1659, was the ancestor of that branch of the family to which the subject of this notice belongs. John Baldwin, 2d, grandson of John, settled in New Concord, then a part of Norwich, but incorporated into the town of Bozrah in 1775, his son Eliphalet succeeding him in the occupancy of the homestead where the father of the subject of this notice was born in 1787. Upon attaining his majority, having qualified himself for his business, Eliphalet, Jr., removed to Norwich, and was extensively engaged in the manufacture of carriages up to the time of his death, November, 1819.

The subject of this sketch was born in Norwich April 13th, 1810, attended the common schools from four to ten years of age,





from ten to sixteen attending the common county district schools from three to four months each year. His father's death occurring when the lad was nine years old, and his mother's four years later, threw him upon his own resources. At the age of sixteen years he commenced to learn the trade of carpenter and joiner in all its branches. After serving an apprenticeship of five years, in May, 1831, he commenced business in Willimantic as a contractor and builder, for more than forty years being more or less extensively engaged in building contracts, embracing large factories, churches and dwellings, in various parts of Connecticut and Massachusetts. He married, December, 1833, Miss Lora Ann Sessions, of Mansfield, whose death occurred October, 1864. Of their children, five in number, three are living, engaged in active business. In 1866 he married his second wife, Miss Ellen E. Parmele, of Guilford, who is still living.

In politics the subject of this sketch is an out and out democrat, and enjoys the confidence of his party, having three times been their candidate for state comptroller, also for senator and presidential elector. He has been a representative to the state legislature, postmaster at Willimantic, warden of its borough, a delegate to the national convention, and held various local offices from time to time. He was instrumental in establishing the Willimantic Savings Institute, holding various positions in the same. His connection with the Masonic and Odd Fellows' organizations extends over a period of forty-five years, having held the position of grand master of the Grand Lodge of Odd Fellows of the state of Connecticut and grand representative to the Grand Lodge of the United States, being at this time the oldest grand master in this state. For the last sixty years he has been connected with the various military organizations of this state, holding many responsible positions therein, including the offices of captain, lieutenant-colonel and colonel, and general of the Fifth Brigade, holding the last position 1844-47. He is now an active member of the Veteran Corps of the famous Putnam Phalanx. He has always taken an active interest in the local churches and public schools, and done much to promote their progress. In brief, General Baldwin has been one of the most active and influential factors in the growth and development of Willimantic, is a prominent citizen of the state, and is known as the staunch friend of all that is good and true in soci-

The first of these is the fact that the United States is a young nation. It was founded in 1776, and has since that time been growing in size and power. This has been due to a number of factors, including the discovery of gold and silver in the West, the expansion of the cotton and sugar plantations in the South, and the growth of the manufacturing industry in the North. These factors have all contributed to the rapid increase in the size and power of the United States, and have made it one of the most powerful nations in the world.

The second factor is the fact that the United States has a large and growing population. This has been due to a number of factors, including the high birth rate, the immigration of people from other countries, and the growth of the manufacturing industry. These factors have all contributed to the rapid increase in the size and power of the United States, and have made it one of the most powerful nations in the world.

The third factor is the fact that the United States has a large and growing economy. This has been due to a number of factors, including the discovery of gold and silver in the West, the expansion of the cotton and sugar plantations in the South, and the growth of the manufacturing industry in the North. These factors have all contributed to the rapid increase in the size and power of the United States, and have made it one of the most powerful nations in the world.

The fourth factor is the fact that the United States has a large and growing military. This has been due to a number of factors, including the discovery of gold and silver in the West, the expansion of the cotton and sugar plantations in the South, and the growth of the manufacturing industry in the North. These factors have all contributed to the rapid increase in the size and power of the United States, and have made it one of the most powerful nations in the world.

The fifth factor is the fact that the United States has a large and growing influence in the world. This has been due to a number of factors, including the discovery of gold and silver in the West, the expansion of the cotton and sugar plantations in the South, and the growth of the manufacturing industry in the North. These factors have all contributed to the rapid increase in the size and power of the United States, and have made it one of the most powerful nations in the world.



J. Schupfer



ety. Just now rounding out his four score years, and still hale and hearty, he is enjoying the just fruits of an honest and honorable life, universally esteemed.

J. DWIGHT CHAFFEE.—The Chaffee family have for several generations resided in the town of Mansfield, Tolland county, Conn. Frederick Chaffee, the grandfather of J. Dwight Chaffee, a prosperous farmer in that town, married Elizabeth Knowlton. Their son, Orwell S., was born in Ashford, Windham county, Conn., and for some years resided in Northampton, Mass., where he was engaged in the manufacture of silk thread. Later he was similarly interested in Mansfield, and was a man of prominence in that locality, serving his constituents in the state legislature and filling other important offices. He married Lucinda A., daughter of Joseph Conant of Mansfield, one of the earliest silk manufacturers in that town. Their children are a daughter, Maria A., deceased, and two sons, J. Dwight and Olon S.

The eldest of these, J. Dwight Chaffee, was born August 9th, 1847, in Mansfield. He pursued a common English course at the public schools, and at the age of sixteen entered his father's mill in Mansfield. He thoroughly learned the process of silk manufacturing, passing in succession through all the departments and becoming master of the business, the management of which gradually passed into his hands. In the year 1872, under the firm name of O. S. Chaffee & Son, the business was removed to Willimantic, where, under superior advantages of location, it greatly increased in proportions, and has enjoyed a career of much prosperity. Two hundred hands are employed and a market for the products, consisting of silk thread and silk braid, is found in all parts of the United States through agents as direct representatives of the mills. Mr. Chaffee, as a republican, was, in 1874, elected to the state legislature, and in 1885 was the choice of his constituents for state senator. In January, 1887, he was appointed aide-de-camp on the staff of Governor Lounsbury. He is president of the Natchaug Silk Company and director of the W. G. & A. R. Morrison Machine Company.

Mr. Chaffee was married to Martha, daughter of George B. Armstrong, of Mansfield. Their children are two sons, Arthur D. and Howard S., and a daughter, Gertie.



1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. It mentions the use of surveys, interviews, and focus groups to gather information from stakeholders. Additionally, it discusses the application of statistical software to process and interpret the collected data.

3. The third part describes the results of the research and the conclusions drawn from the analysis. It highlights the key findings and their implications for the organization's strategy and decision-making processes.

4. The final part of the document provides recommendations for future research and implementation. It suggests areas where further investigation is needed and offers practical advice on how to apply the research findings to improve organizational performance.

WILLIAM C. JILLSON.—The first ancestor of the Jillson family is said to have come over from Normandy with William the Conqueror in 1066. The earliest member of the family to sail for New England was William Gilson, who came from Kent county, England, and settled in Scituate, Massachusetts, in 1631. The next on the list to emigrate are Joseph and James Gilson, the latter of whom settled in Rehoboth, Massachusetts, about the year 1666. He is the progenitor of the branch of the family represented by the subject of this biography. James and his wife Mary died about 1712. Their son, Nathaniel, was born in 1675, and died in 1751. To his wife, Elizabeth, were born five children, of whom Nathaniel was the eldest. His death only is recorded as having occurred in 1782. He married first Ruth Boyce in 1728, and second Sarah, daughter of William Arnold, in 1741. He was the father of two children by the first and seven by the second union, of whom Luke, the fourth son by the last marriage, was born in 1754 and died in 1823. He was both a farmer and mechanic, and the first person in the country to adapt and apply satinet looms to water power. He married, in Cumberland, Rhode Island, Anna, daughter of Nehemiah and Experience Sherman, and made Cumberland his residence. He had seven children, among whom was Asa Jillson (the name having been, in 1709, changed from Gilson to Jillson), born September 5th, 1783, who died in Willimantic, Connecticut, April 7th, 1848. A manufacturer of cotton goods, he removed from Dorchester, Massachusetts, to Willimantic, in 1828, and spent the remainder of his life at this point. He was in 1807 married to Anna H. Sabin, of Providence. Their children were nine in number, the eldest being William L., the father of the subject of this biographical sketch, who was born in Scituate, Rhode Island, December 18th, 1807, and died in Willimantic June 1st, 1861. He married in 1831 Caroline Curtis, of South Coventry, Connecticut. Their children are five sons and three daughters, of whom William Curtis, the eldest, was born April 4th, 1833, in Willimantic, and received his education at the high schools of Ellington and his native town. His father being then engaged in the manufacture of cotton goods in Willimantic, his son at the age of eighteen entered the office to acquaint himself with the business of a manufacturer. The death of his father in 1861 threw upon him very grave responsibilities as agent and treasurer of three cotton mills—the Willimantic Duck Company, the

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It was organized in 1847 and has since that time been the leading organization of the medical profession in the United States. The Association is composed of more than 50,000 members, who are organized into local, state, and national societies. The Association's primary concern is the advancement of the medical profession and the improvement of the medical service to the public. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Journal is published weekly and contains the latest news and information in the field of medicine. It is a valuable resource for all medical professionals and is read by thousands of physicians and medical students throughout the world. The Association also publishes other journals, including the American Journal of Hygiene, the American Journal of Pathology, and the American Journal of Tropical Medicine and Hygiene. In addition to its publishing activities, the Association is also involved in many other activities, including the promotion of medical research, the improvement of medical education, and the advancement of the medical service to the public. The Association is a truly international organization, with members and activities in many different countries. It is a source of pride and honor for all medical professionals and is a valuable asset to the medical profession and the public.



W. W. P. 1863, 1864

W. W. P. 1863, 1864





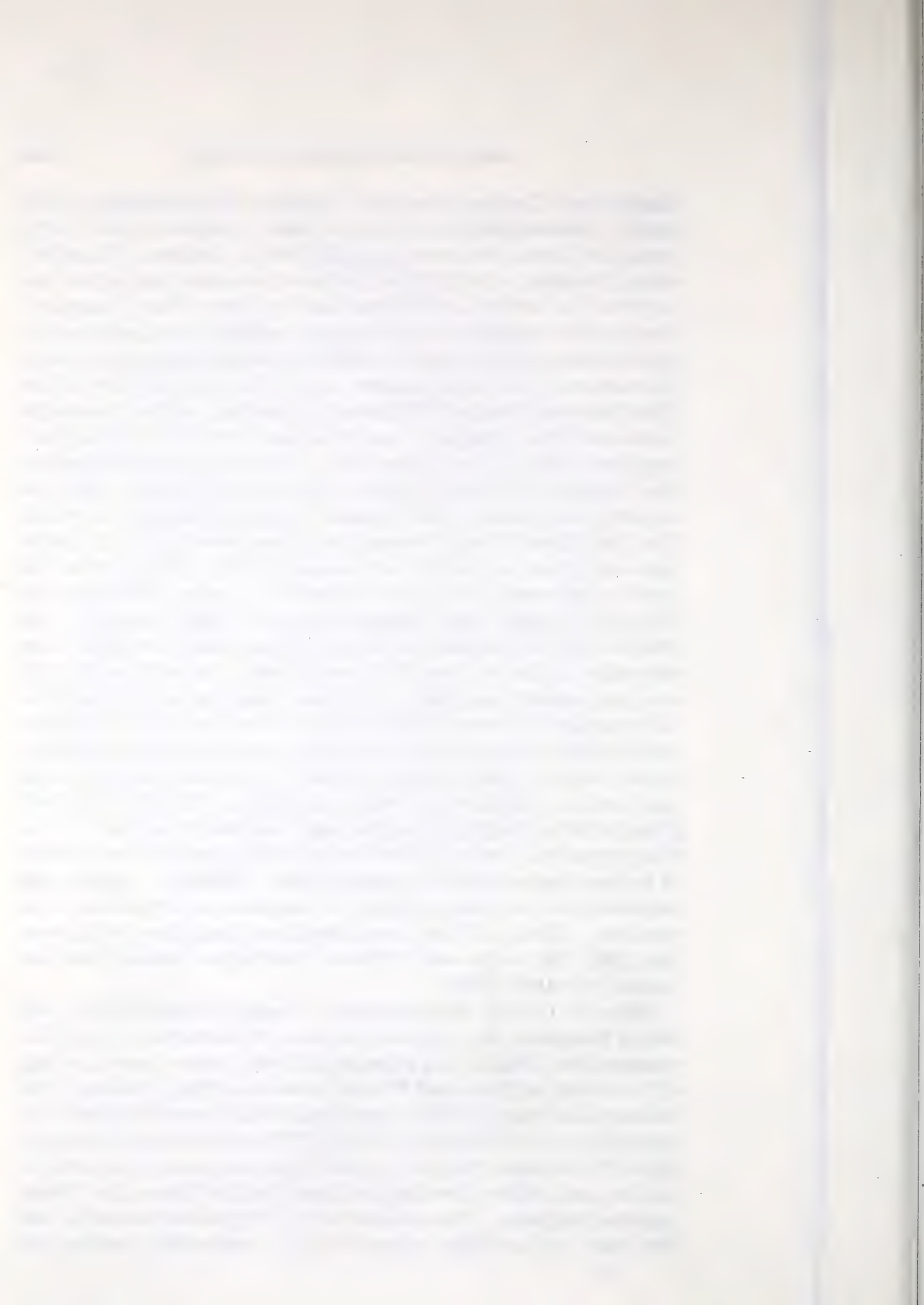
Eagle Warp Company, and the Dunham Manufacturing Company. He conducted the affairs of these companies until 1870, when the former two were merged into the Dunham Manufacturing Company, of which he continued treasurer and agent until 1876. In 1865 he established the Hop River Warp Company, to which his attention is now largely confined; not, however, to the exclusion of an interest in other important business projects. He was one of the incorporators and is the first president of the First National Bank of Willimantic, president of the Merchants' Loan and Trust Company, and vice-president of the Dime Savings Bank, both of the above town. He is also vice-president of the Hartford Life and Annuity Insurance Company, and was formerly a director of the Second National Bank of Norwich. The Hop River Warp Company embraces a warp factory and a tape mill, both of which are owned by Mr. Jillson, who has greatly improved the hamlet, afforded it many advantages in the way of postal and telegraph service, aided greatly in the erection of a new school house, and given much thoughtful consideration to the welfare of his employees. In politics Mr. Jillson is an ardent republican. He was chosen on a very close vote to represent the town of Windham in the Connecticut legislature in 1879, and was for thirteen years committee of the Second school district, during which period the schools attained high rank and the pupils exceptional scholarship. He is in his religious belief a Congregationalist, and has been chairman of the Congregational Ecclesiastical Society of Willimantic for a period of sixteen years, until the present time. William C. Jillson was married May 3d, 1859, to Maria A. Bingham, of Greenville, Connecticut. Their children are a daughter, Josephine Curtis, born May 22d, 1860, and a son, William Huntington, whose birth occurred July 18th, 1869.

WILLIAM CLITUS WITTER, son of Doctor William Witter and Emily Bingham, his wife, was born at Willimantic, Conn., November 13th, 1842, in the substantial brick house now standing at the corner of Main and Witter (now called High) streets. His ancestry, both on the father's and the mother's side, is given with some detail in the sketch of Doctor William Witter at pages 201-203 of this volume, where it is seen that he comes from some of the best and oldest New England families, the Witter, the Waldo and the Bingham. The mother of Mr. Witter died when he was five years old and the father when he was eight, leaving the



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family in the care of a step-mother, who subsequently became the wife of Rev. Samuel G. Willard, the village pastor at Willimantic. For some years the subject of this sketch lived in the family of this educated, wise and good man. It was under the personal instruction and training of Mr. Willard, now recognized as one of the most admirable characters of modern Connecticut, that the early student years of Mr. Witter were spent—the years when good habits, good breeding and high aims are most readily implanted in the character. After leaving the family of Mr. Willard, he enjoyed for a time the advantages of classical study under Reverend Daniel Dorchester, a New England educator of high repute. He completed his academical studies at Bacon Academy, Colchester, Conn., and at Marion, Wayne County, New York, under the thorough instruction of Reverend Philo J. Williams, himself a native of Windham County. At the age of fifteen he was ready to enter college, but for nearly three years he devoted himself to general reading and to the acquisition of business habits in connection with the leading merchants of Providence, R. I., Messrs. G. & D. Taylor, living in the family of the senior member of that house. On entering Brown University in 1861, at the age of eighteen, he competed for the Wayland premium for best examination in the Latin language and literature, and gained the first prize. He remained at Brown University, ranking first in his class, till the end of the second college year, when he entered the Union army and served during the summer college vacation as private and non-commissioned officer in the Tenth Rhode Island regiment. Returning from the war and resuming his studies, he entered the junior class at Yale University and graduated in 1865. Deciding to embrace the profession of the law, he entered the Columbia College Law School in New York City, was vice-president of his class, graduated in 1867, and in order to learn the practical side of the profession of the law, he at once entered the law office of Evarts, Southmayd & Choate upon the invitation of Hon. William M. Evarts.

In 1869, at the solicitation of George Gifford, Esq., then the foremost lawyer of the country in those branches of the law which deal with patents for invention, copyright and trademarks, he became a student of those branches of legal learning, and during ten years remained with Mr. Gifford and in charge under him of a very large patent law practice. On the suggestion of the late Senator Roscoe Conkling he at this time received







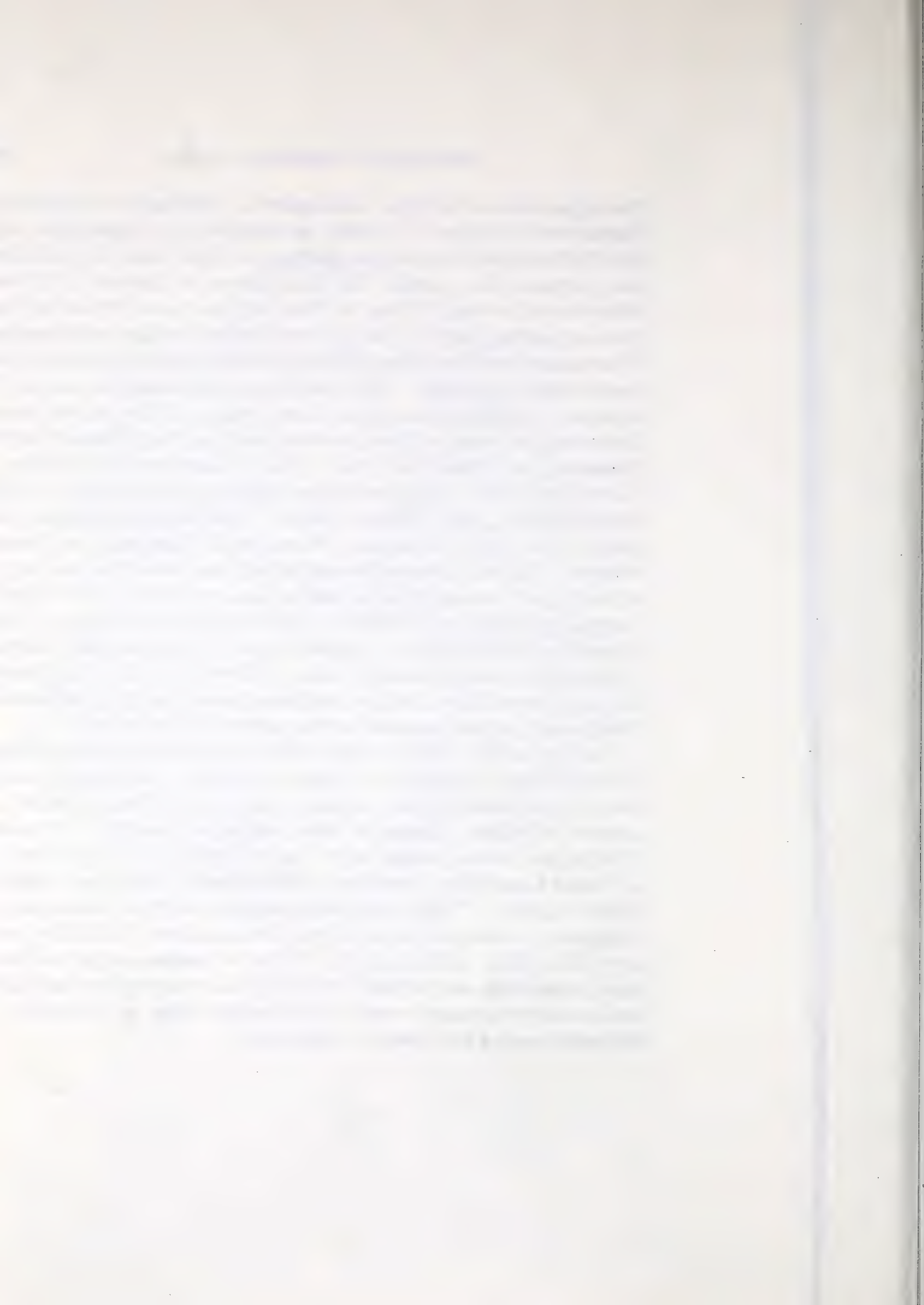
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Wm C Witter



the appointment by Hon. Alexander S. Johnson of United States Examiner in Equity. In 1879 he severed his connection with Mr. Gifford and became law partner in New York City of Caus-ten Browne, Esq., under the firm name of Browne & Witter, afterwards Browne, Witter & Kenyon, and now Witter & Kenyon, appearing only in the United States Circuit and Supreme Courts, and only in causes dealing with the law of patents, trade-marks and copyrights. He has attained eminence in his profes-sion and numbers among his clients many of the largest manu-facturing concerns of the country, such as The Brush Electric Company, of Cleveland, Ohio; The De Lamater Iron Works, of New York City; the great thread making companies at Willi-mantic, Conn., and Holyoke, Mass.; The Hartford Carpet Com-pany, The North American Phonograph Company and many others. His only literary undertaking has been the writing of a small book intended as an aid to the acquisition of the French language, which was printed for private circulation only. He is a member of the Union League Club, the Nineteenth Century Club and of several other clubs of New York City, has been a life long republican, but too much engrossed in his profession to take a very active interest in the politics of the country.

On October 30th, 1871, he married Florence Wellington, of Cam-bridge, Mass., daughter of Doctor Jedediah Wellington, mem-ber of an old and highly cultured Cambridge family, earlier an-cestors of whom shared in the Lexington conflict. Florence Wellington was educated with the children of Longfellow and of other Cambridge families at the school of the late Professor Louis Agassiz. There has been only one child of this union, a daughter, Florence Waldo Witter, born in New York City Janu-ary 17th, 1887. Although Mr. Witter's business, city residence and citizenship are in New York City, his country seat and home are in the mountain county of his native state, at Lakeville, in the picturesque old town of Salisbury.



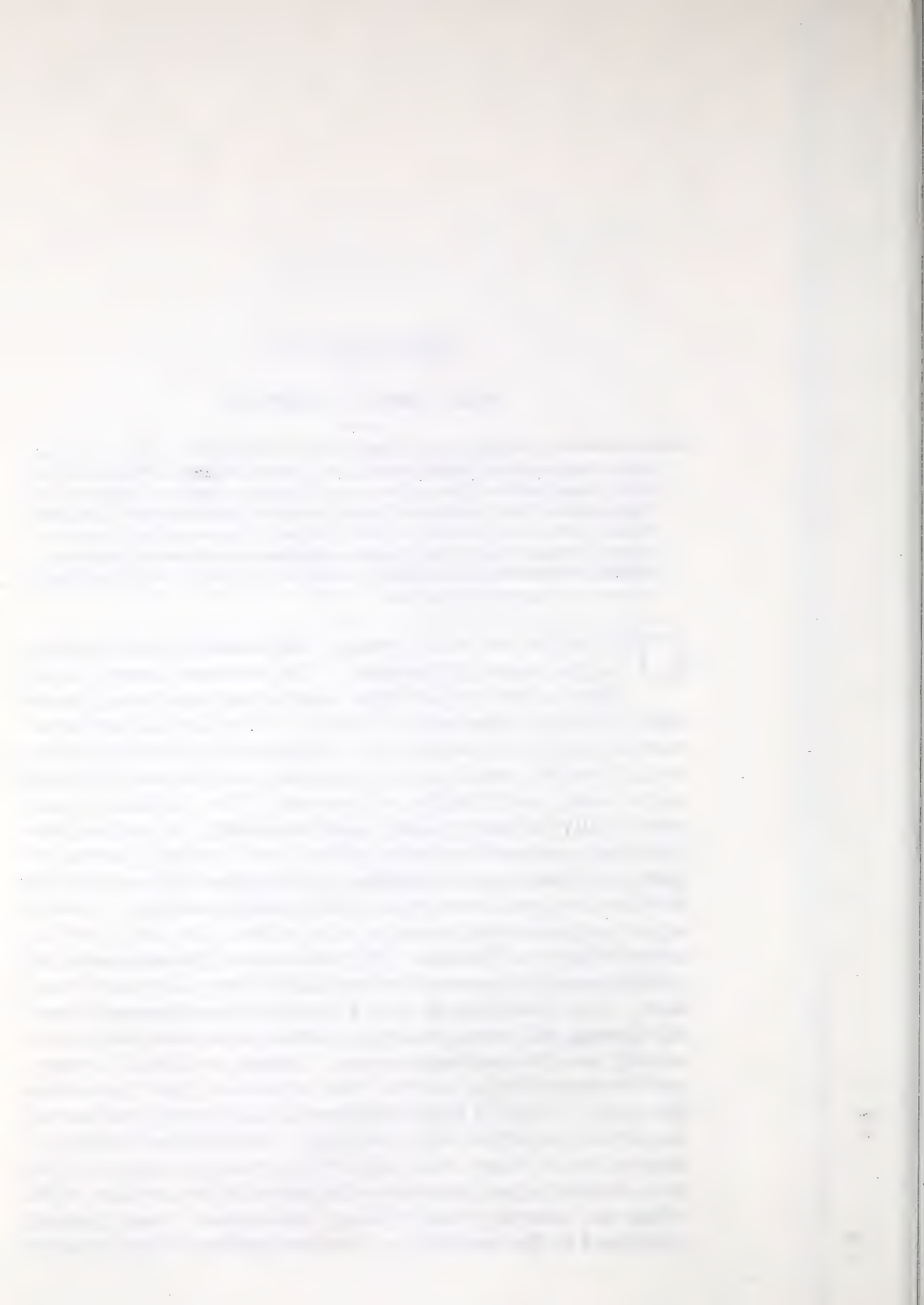


## CHAPTER XVII.

### THE TOWN OF HAMPTON.

Beautiful Scenery.—Location and Description.—Settlement.—A Part of Windham.—Organized as Canada Parish.—Its Historic Hills.—As Windham Village.—Constituted a Town.—Facts and Figures.—Bridges.—Pound.—Poor Dependents.—Town Business.—Heroic Women of the Revolution.—Military Matters.—Business Activity.—Manufacturing Projects.—The Railroad.—School Matters.—The Town Church.—Baptists.—Abbe-ites.—Christ-ians.—Roman Catholic Church.—Library.—Little River Grange.—Mills and Manufactories.—Biographical Sketches.

ONE of the beautiful towns of this beautiful rural county is the town of Hampton. The territory covers about four miles in width from east to west and about seven miles in length from north to south. It lies in the southwest central part of the county, with Eastford and Pomfret on the north; Pomfret, Brooklyn and Canterbury on the east; Scotland on the south, and Chaplin on the west. The surface in most parts is hilly, in many places elevations rising in curious, majestic and commanding forms, giving ever changing scenes of quiet rural landscape to entrance the beholder who may for the first time be spell-bound upon their inviting summits. No village of any considerable magnitude exists in the town, but the central village on Hampton Hill makes up in the surpassing attractiveness of its scenery for any lack of busy life that it may show. The New York & New England railroad passes diagonally through the town, entering near the southwest corner and leaving near the northeast corner. Goshen, or Clark's Corners, and Hampton Station are the two depots on that line within this town. A line of high hills runs through nearly the central line of the town from north to south. Between and along the eastern foot of these hills Little river runs the length of the town, furnishing on its course water power for two or three mills, which are, however, mostly falling into disuse. Some farming is pursued in the town, but in a business point of view it may be



said that the town is declining. But it cannot be that a section of country possessing such loveliness of scenery and health inspiring properties can long remain in obscure decay. Already the tide has turned in the direction of the coming uses. Whilst the old methods of farming must decline, the new methods and the summer delights which are here offered to the overheated and weary citizen of the great centers of population and business, are laying the foundations of a new system of culture, improvement and profitable use.

The territory of this town was once included in the bounds of Windham. The good quality of its soil and the cheapness of land in this neighborhood induced settlement in the early years of the history of this county. By a land distribution in 1712, Hampton Hill was opened to purchasers. Nathaniel Hovey bought land in this vicinity in 1713, and soon settled upon it. A hundred acres were soon after sold to Timothy Pearl, by one Jennings. The locality was known by the Indian name of Apaquage hill. Another lot, with land on Little river were purchased by John Durkee of Gloucester, in 1715. Other settlers on or near this hill were Abiel and Robert Holt of Andover; Nathaniel Kingsbury of Massachusetts; Thomas Fuller, John Button, George Allen and others. The settlement here was then known as Windham Village. A few sons of old Windham families like Ebenezer Abbe and Stephen Howard, joined in the settlement, but the greater part of the settlers were new-comers from Massachusetts.

In December, 1716, the town, in answer to a petition of the people, consented "that the northeast part be a parish," receiving one-fourth part of John Cates' legacy, and having two hundred pounds returned to them as rebate on what they had paid toward the new meeting house at Windham. The town then petitioned the general assembly to grant a charter to the new parish. This petition was dated May 9th, 1717. The petition was at once granted and the new society described in boundaries as follows: "Beginning at Canterbury line, to run westerly in the south line of Thomas Lasell's lot, and so in direct course to Merrick's brook, and then the said brook to be the line until it intersects the present road that leads from said town to the Burnt Cedar swamp, and from thence a straight line to the brook that empties itself into Nauchaug river about the middle of Six-Mile Meadow, at the place where Mansfield line crosseth the



said brook." The new parish comprised all of Windham that lay north of this line. The name given to it was Canada parish, from the name of David Canada, who, it is believed, built the first house in this section and kept the first tavern. As his name does not appear on early records it is supposed that he died comparatively young. David and Isaac Canada, whose names appear among the inhabitants at a later date, were probably his sons.

After surviving the trials of its infancy this parish became thriving and prosperous, many families settling in the village and along the adjacent valleys. Thomas Marsh, Benjamin Chaplin and Samuel Kimball, of the south part of Pomfret, were annexed to this society. A new road laid out from Windham Village to Pomfret in 1730, facilitated communication between these settlements. In 1723 a trio of neighbors from Ipswich, Mass., one Grow, one Fuller and Samuel Kimball settled on three hills in the northern part of the society. Each gave name to the hill on which he located, and those names are still preserved. Among the descendants of the Grow family was the Hon. Galusha Grow, of national fame, who was born here, on Grow hill, but at an early age removed to Pennsylvania where he rose to prominence in the councils of the nation. The Kimball place still remains in the family of the original settler. From Samuel Kimball it descended to his son Daniel, then to his son Asa, from whom it passed to his son Asa, who, with his son George, still occupies the ancestral homestead. This is now located on what is known as the Turnpike, once a part of the great thoroughfare between New York and Boston. The house, which is large, was formerly used as a tavern, and many are the scenes of life and festivity which have been witnessed here. The house was built about the year 1764.

Thomas Stedman, of Brookline, purchased a hundred and fifty acres of Nathaniel Kingsbury, and settled in Windham Village in 1732. Ebenezer Griffin of Newton, in 1733 settled a mile northwest of the meeting house, on land bought of William Durkee. The first store in this neighborhood is believed to have been kept by Benjamin Bidlack. Nathaniel Hovey kept an early tavern, and a full military company was formed here in 1730, with Nathaniel Kingsbury for captain and James Utley for lieutenant.

In the years that followed the first settlement Canada parish

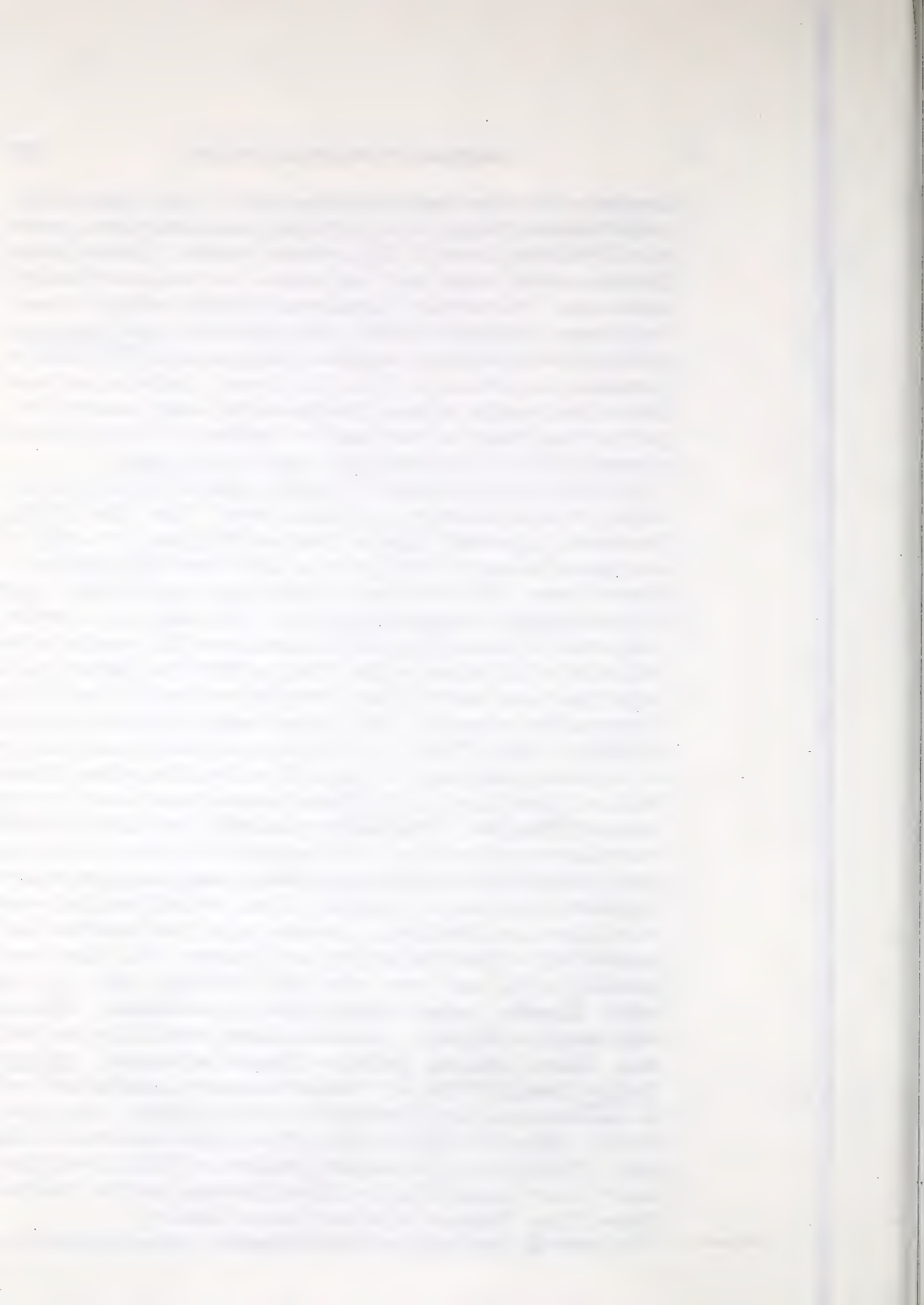




kept pace with other sections of the town in thrift and activity, and Windham Village, on its fair hill top, was hardly less a power than Windham Green in the southwest corner. Captain James Stedman owned much land and carried on extensive farming operations. His brother Thomas was a skillful builder of meeting houses. Ebenezer Griffin, John Howard, Jacob Simmonds and others were actively engaged in business and public affairs. Jeremiah, the fifth son of John Clark, was a trader as well as a farmer, and bought up such produce as he could take to Newport or Providence on horseback to dispose of. Thus a tide of prosperity flowed into them for a long term of years.

In 1767 an effort was made to secure greater privileges to the society without becoming a distinct town. This plan failing, the society appointed Captain Jonathan Kingsbury to apply to the general assembly for a grant to allow them the rights of a distinct town. This effort was for the time also fruitless. And in this condition things remained until the end of the revolution, which of course absorbed the attention of the people to the exclusion of all minor topics. But in 1785 the people again urged their case, and the town voting by a majority of one "not to oppose the memorial," the general assembly passed the act, October 2d, 1786, "That the inhabitants of the Second Society of Windham, and those of Pomfret, Brooklyn, Canterbury, Mansfield and First Society in Windham be constituted a town by the name of Hampton. The bounds prescribed are identical with the present north, east and south bounds of the town, but on the west it extended to the Natchaug river, taking in a section now included in the town of Chaplin. About twelve hundred acres were taken from Brooklyn, a generous slice from Mansfield, and narrow strips from Canterbury and Pomfret. The first town meeting of the new town was held November 13th, 1786, at which Captain James Stedman acted as moderator. Officers were chosen as follows: Thomas Stedman, clerk; Captain Stedman, Deacon Bennet, Jeduthan Rogers, selectmen; Andrew Durkee, Joseph Fuller and William Martin, Jr., constables; and a committee was also appointed to view and adjust the proportion of bridges belonging to the old town that should fall to the new. This important committee consisted of Philip Pearl, Ebenezer Hovey, Josiah Kingsley, Silas Cleveland, Andrew Durkee, Amos Utley, Thomas Fuller and Colonel Moseley.

In 1790 the census showed that Hampton had a population of



1,332 whites and one slave. The greater part of its inhabitants were engaged in agriculture. Colonel Moseley after the war opened a store and engaged successfully in various business enterprises and public affairs. Captain James Howard was early interested in manufactures, running grist, saw and fulling mills in the valley that bore his name.

The settlement of the question in regard to several bridges was a matter of much concern between Hampton and the mother town of Windham. The committee appointed at the first town meeting was joined by a committee from the old town in appealing to the general assembly, which body appointed a commission to investigate the matter. This commission met at Widow Cary's at Windham Green, in May, 1787, and after hearing testimony decided that Hampton should pay £10 a year toward the maintenance of the three bridges which Windham had to keep in repair over the Shetucket. Hampton now replied that it had to maintain two bridges over the Natchaug, and in consideration of this fact the assembly reduced the award to £5 a year toward the Shetucket bridges.

One of the first achievements of the town was a pound, which was ordered to be built with a stone wall for foundation, six feet high, four feet thick at the bottom and two feet at the top. Three feet from the ground it was bound by a tier of flat stones, and it had a similar tier upon the top, and was finished by four sticks of hewed timber ten inches thick, linked together, with a good gate four feet wide. The erection of this structure was awarded to Amos Utley, who accomplished the work in a most workmanlike and satisfactory manner.

The disposition of the poor of the town was another perplexing question which arose between the new town and the old. It was, however, amicably adjusted. Hampton then decided to farm out its poor to those who would keep them for the lowest price. A single man was accordingly "bid off" by Jonathan Hovey at five shillings nine pence a week, an aged couple by Amos Utley at five shillings, and a widow woman by another bidder at two shillings. The town was particularly careful to avoid, as far as lay in their power to do, the possibilities of incurring needless burdens in dependent persons. Transient persons were looked upon with a jealous eye, and about 1792 Philip Pearl was appointed an agent to prosecute those who harbored transient persons. In 1788 the town voted that those who took





the poor to keep at a certain price should keep them whether in sickness or in health, and should furnish them with all necessary spirits, and on the other hand should be entitled to the benefit of whatever work they were able to do. As these poor people were mostly aged or ailing, the small price at which they were "bid off" was often found too small to pay their doctor's bills, and so a special sum was allowed for that purpose. Medical attendance for the poor was thus "bid off" in the same manner as their support. The prices ranged from £2, 16s. to £22. The bidder in some cases was to employ what doctor he pleased, and in other cases the poor were gratified with their choice of a physician.

It is evident that in its corporate capacity this little town was decidedly ambitious, both as to its standing among other towns of the county and in regard to its own internal dignity. It took active part in general deliberations, and for many years about the close of the last century strongly urged its claim to the distinction of the county seat. The regulations for the orderly conduct of town meetings, passed by the town meeting September 15th, 1300, are so unique that we must be pardoned for inserting them here. They are as follows:

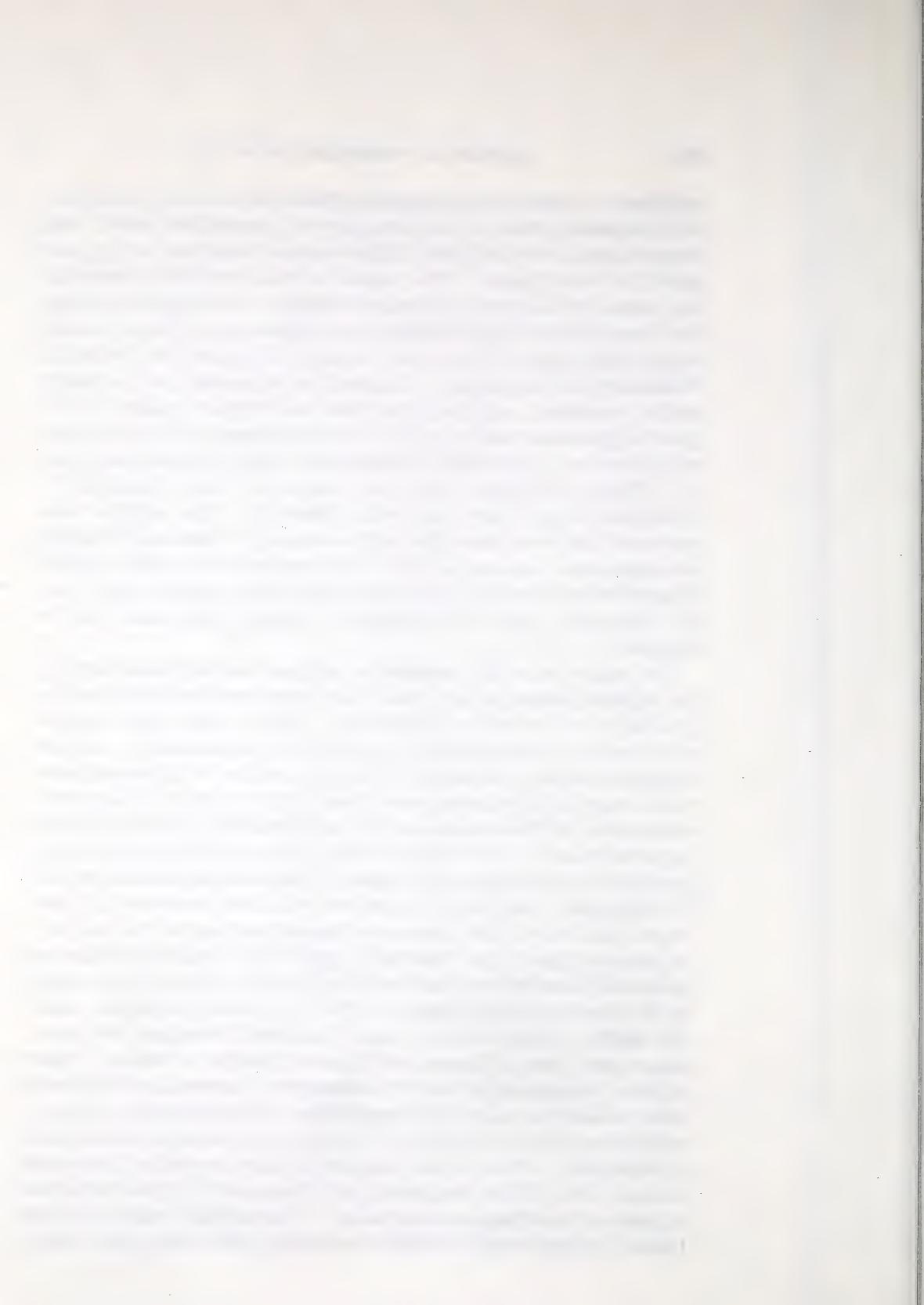
"1. Choose a moderator. 2. Annual meeting to be opened by prayer. 3. Every member be seated with his hat on, and no member to leave his seat unnecessarily, and if necessary, to do it with as little noise as possible. 5. Members while speaking shall address the moderator and him only, and speak with the hat off. 6. No member to speak more than twice upon one subject without leave of the meeting, and but once until each member has had opportunity to speak. 7. As soon as a member has done speaking he will take his seat and not speak after he is seated. 8. Every member must speak directly to the question before the meeting. 10. No persons have any right to do private business in any part of the house."

The patriotic spirit of this town has been a subject of common remark. The days of the revolution witnessed it. Even among the women, it was fired to the height of heroic devotion. Elsewhere in this volume the reader is told of the resolute spirit with which the women of this town carried forward with their own hands the erection of a building, when the able-bodied men of the town were all away in their country's service. After the war, the military spirit that had so characterized the



residents of this vicinity was not suffered to decline. Hampton took especial pride in her company of grenadiers, which was formed soon after the close of the war and sustained with great spirit for many years. The roster of this company contained the names of many revolutionary veterans. Strength and large size were essential qualifications for admission to this honored band, and many of them were worthy of a place in Frederick William's Tall Regiment. It played an important part on many public occasions, and took the first and highest places in the great regimental musterings for which Hampton hill was especially famous. Successive captains of it were Thomas Stedman, Jr., Thomas Williams, who had removed from Plainfield to Hampton, Roger Clark and Philip Pearl, Jr. The militia companies of the town were also well sustained. Ebenezer Moseley was appointed colonel of the Fifth regiment in 1789; Elijah Simons served several years as its lieutenant-colonel, and Lemuel Dorrance, one of Hampton's young physicians, as its surgeon.

For many years this interest in military matters was kept up. Its regular trainings and occasional musters were observed as gala days by the whole population. One of the great days of this kind, long remembered by those who witnessed it, was the semi-centennial celebration of the declaration of independence, which was duly commemorated here July 4th, 1826. Hampton's celebration of this auspicious day was almost as preternaturally impressive as the "Midnight Review" of Napoleon's grand army, portrayed by an imaginative poet. Not the *phantoms* here, but the material, living men themselves, who had marched to Lexington and braved the carnage of many battles, to the number of *forty-two* gray-haired veterans, appeared in their old-time costume and marched up and down the length of the village street to the music and the drums of "'76." At their head was their old leader, Abijah Fuller, and Nathaniel Farnham as drum-major, and Joseph Foster and Lucius Faville as fifers. Other military companies present did homage to the veteran band, who were treated by their admiring fellow citizens to a free dinner, and throughout the day they were the most conspicuous objects of attention. At that time Samuel Moseley served as lieutenant colonel of the Fifth regiment, and Chauncey F. Cleveland was captain of the Hampton company. The military bearing of the latter, together with his affable manner, gave him great popu-



larity as an officer, and he was rapidly promoted, rising from the ranks to the highest military office in the state.

In the early years of the present century business was quite active, and various enterprises were prosecuted with vigor. Shubael Simons obtained liberty to erect a dam on Little river for the benefit of a grist mill, and potash works were carried on in the same vicinity. Edmond Hughes made and repaired clocks and watches. Colonel Simons engaged in trade. Roger and Solomon Taintor, who removed to Hampton about 1804, engaged extensively in exchanging domestic produce for foreign goods. In town affairs Colonel Ebenezer Moseley succeeded Thomas Stedman as town clerk in 1797, and retained the office many years. He was often sent as deputy to the general assembly. Other deputies during the successive years of that period were Deacon Isaac Bennett, Philip Pearl, Jonathan Kingsbury, Doctor John Brewster and William Huntington. The justices about that time were Colonel Moseley, Deacon Bennett, James Burnett and Philip Pearl. A public library was instituted in the town in 1807, which soon contained over a hundred volumes. In the census year 1800 Hampton had a population of one thousand three hundred and seventy-nine, and its grand list then footed up to \$38,231.01.

During the second decade of the present century some attention was given to manufacturing projects, though this town has never been aroused to conspicuous movements in that direction. The introduction of carding machines so stimulated domestic industry that three fulling machines were kept busily at work in dressing and dyeing the woven fabrics. After the war of 1812, which by the way had but little effect on this town, a flourishing hat manufactory was established here by Luther D. Leach. During this period the men who were conspicuous in town affairs, holding different offices of honor and responsibility, were Doctor Brewster, who succeeded Colonel Moseley as town clerk; Colonel Simons, Roger Clark, John Tweedy, Daniel Searls and John Loomis, serving as selectmen; Philip Pearl, James Burnett, Ebenezer Griffin and Joseph Prentice, as justices; Luther Burnett as constable; James Utley and Jonathan Clark, as collectors; Colonel Moseley, Ebenezer Griffin, Roger and Solomon Taintor, William Burnett and Joseph Prentice, as representatives. Mason Cleveland was chosen town clerk in 1825. William Durkee, Edmond Badger and Hezekiah Hammond were then selectmen,





and N. F. Martin, C. Moulton, C. F. Cleveland, Roger Taintor, Daniel Searls and Jonathan Clark, justices of the peace. Later conspicuous men in town offices were Elijah and Lucius Greenslit, William Brown, Harvey Fuller, William Durkee, Alonzo Martin, Charles Griffin, Charles C. Button and William Bennett. Hampton was made a distinct probate district in 1836, and its first probate judge was Edward S. Moseley.

When the era of railroads opened upon the country Hampton was for many years left in the background, other towns more advantageously situated attracting population from towns remotely situated as this town was. By this means it suffered a decline in business and population. But it was at last brought back again to a favorable standing in the world of modern activity through the agency of a railroad thoroughfare, the New York & New England, for which auspicious turn in the tide of destiny the town is largely indebted to the untiring energies of its distinguished and influential citizen, Governor Cleveland. This has been the means of giving to the people a business of some importance in the entertainment of summer boarders from the cities. Vicinity to a great railroad which communicates directly with two of the great cities of the country, brings each year a larger number to enjoy the fine air and outlook of Hampton hill, and cordial hospitality of its many agreeable residents.

As early as 1763 a committee was appointed to divide the society into school districts. Though this body was slow in fulfilling its mission, yet in the course of two years the work was done. The First, or Central district, very properly began by "taking in the Reverend Mr. Moseley and ranging so as to take in Mr. Joseph Sessions, and from thence west to Burnt Cedar swamp, and then following the main stream of Cedar Swamp brook till it comes to the road below Benjamin Burgess', and from thence to said Moseley's." Number Two extended "from old Mr. John Perkins' to Mr. Joseph Burnham's, and all east and south of Cedar Swamp brook." Number Three ran "from Jonathan Holt's, taking in Holt's house, and north, taking in all the inhabitants situated on the road to Mr. Joseph Marsh's, taking in said Marsh's house, and from thence taking in Mr. William Alworth's and James Alworth's house, and ranging north to the easternmost extent of the society." Number Four took in "Mr. Stephen Clark's house, and then south all the inhabitants west of Cedar swamp, and so far as to take in Mr. Jonathan Fish's

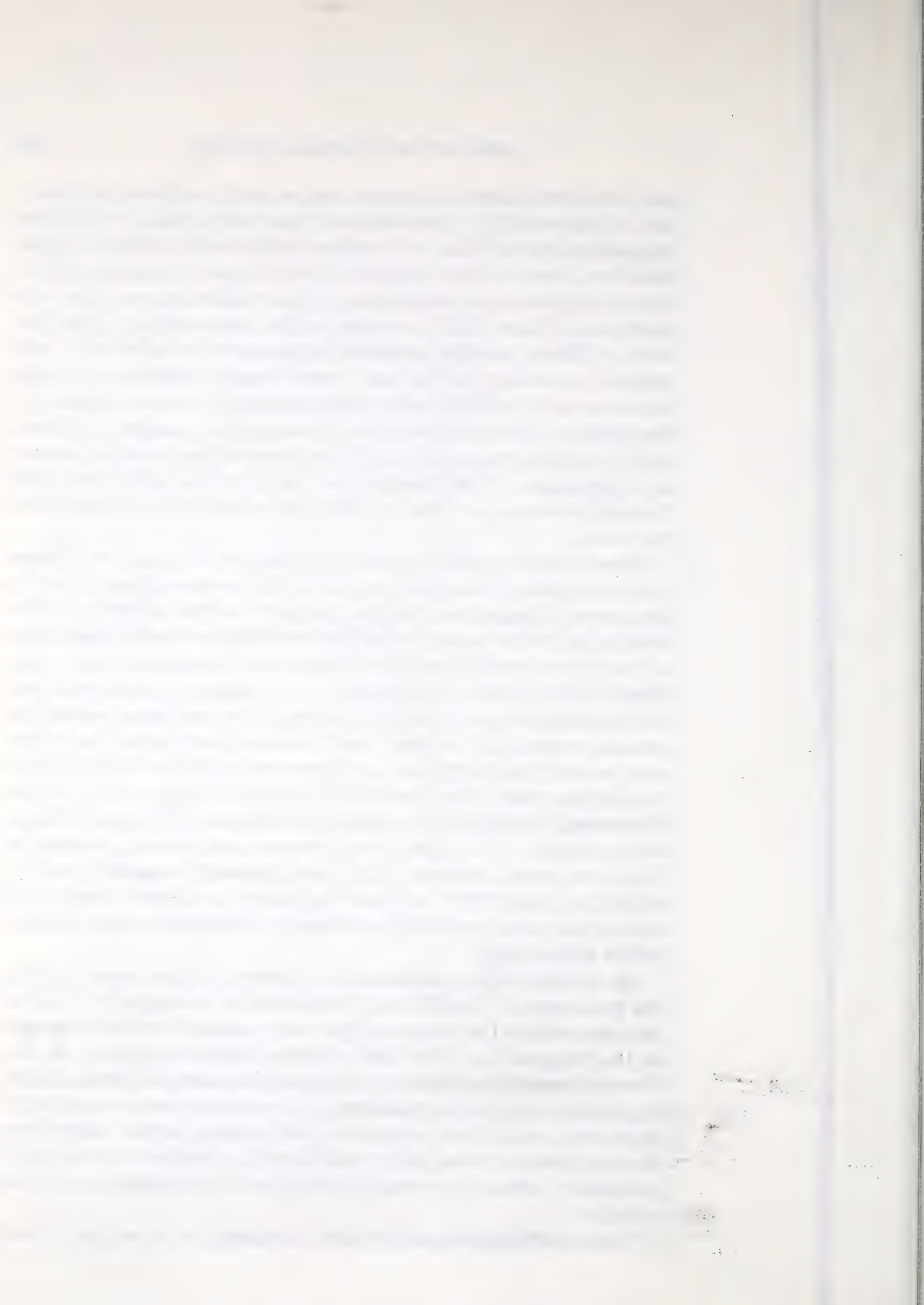


and Mr. David Canada's houses, and so south and west to the extent of the society." School house sites were affixed by William Osgood and Seth Paine of Pomfret, and Benajah Cary of Windham, viz., one in the northeast district near Deacon Griffin's house, and two in the northwest or Fourth district, one nine rods south of William Holt's, another eight rods west of John Fuller's. "Eleven months schooling by a master, to be kept in each district according to its list," was thought sufficient for the whole society, and this was supplemented by "school dames" in the summer time for the instruction of the smaller children. A fifth district was set off in 1774 in the northeast section, known as Appaquake. The number of districts was afterward still further increased, so that by 1790 there were eight districts in the town.

When Canada parish was first invested with society privileges it was stipulated that the people of this section should raise a tax among themselves for the support of the ministry of the town equal to the rate of taxation for that purpose in other parts of the town, until they should have a minister of their own. Great difficulty was experienced in enforcing the stipulation, and the subject was repeatedly brought by petitions before the general assembly. As soon as it became practicable a minister was secured, and religious services were held for a time in private houses, until the erection of a meeting house could be consummated. In 1722 the services of Reverend William Billings were obtained. He came from Preston, and was a graduate of Yale two years previous. He was formally ordained and installed in June, 1723. A meeting house had been begun and was at this time probably completed sufficiently to be used for public gatherings.

An episode in the ecclesiastical history of this town during the pastorate of Mr. Billings furnishes an example of the importance which the people of that day attached to the rampages of the tongue. In 1729 the minister made complaint to the County Association that one of his parishioners had made slighting remarks about his preaching. A committee was accordingly appointed, and after successive and various action extending through two or three years the following confession was duly published before the congregation over the signature of the offender:

"I acknowledge before God and this church yt my saying 'I had





rather hear my dog bark than Mr. Billings preach,' was a vile and scandalous expression, tending to ye dishonor of our Lord Jesus Christ and his ambassadors, as also of religion in general. I do hereby declare before God and ye church my sorrow and repentance for it, humbly asking your forgiveness, and resolve to have a greater watch and guard over my tongue."

Similar confessions were often required of those who had been "overtaken with strong drink," though no censure appears to have been visited upon those old church members who sold or supplied the intoxicants by which the weaker victims were "overtaken."

The pastorate of Mr. Billings closed with his death, May 20th, 1733. One hundred and seventy-two persons had been admitted to the church during his ten years term of service. His successor was Samuel Moseley, of Dorchester, a graduate of Harvard in 1729, ordained here May 15th, 1734. Mr. Moseley was an able and earnest preacher, dignified in manner and strict in doctrine and discipline. He was a member of the Windham County Association, though it appears evident that he was not at this time in full sympathy with the ecclesiastical constitution of Connecticut. When the great revival swept over the county about 1742, he was very active in promoting the work, laboring with great earnestness at home and abroad, and receiving no less than one hundred and twenty-five persons into full communion with his church. He opposed the authority of Consociation and declared to the brethren that their church was not under Saybrook Platform and otherwise favored the Separatists' sentiments, but when he foresaw the disastrous consequences which might result from the action of the extreme leaders he became more conservative in policy, and by such a course doubtless maintained a greater degree of harmony and prosperity in his church than might have been felt had he opposed the revival at first, or kept pace with the extremists in the later stages. The secession from the church toward the Separate churches was much less than in many others. There were, however, a few. Its excellent deacon, Thomas Marsh, who for more than twenty years had served the Lord's table, John Hovey and some other prominent members were unable to remain in its fellowship and united with the Separate church of Mansfield, which was organized by the Separatists of that town and Windham and vicinity, October 9th, 1745. Soon after this the erection of a new meet-



ing house received attention, and while it was under consideration the assembly annexed several families, who by location and choice belonged in this connection, to Abington. Vigorous remonstrances and petitions prevailed with the assembly, however, and twenty-six families thus situated within the bounds of neighboring societies, but in more convenient proximity to this church, were allowed to join with Hampton Society in erecting a meeting house, and be exempted from taxation for similar objects in the societies with which they were legally associated. Thus strengthened, the society was able to complete its meeting house in 1754. It was a substantial structure, fitted to abide for many generations. It was furnished with one of those ornaments peculiar to that time, a "sounding board," upon which was inscribed the motto, "*Holiness unto the Lord.*" The seating of this meeting house a few years later gave rise to considerable disturbance. The seating committee had unwisely ordered six persons to sit in one pew, which was regarded as great compressing of the corporal properties and consequent personal dignity of church attendants. The committee had also offended in allowing "men of little or no estate to sit very forward and in high pews," while others of good estate and high in public esteem were compelled to take lower seats. Complaint was also made that the galleries were so given over to light-minded youth that the tithing-men were obliged to leave their seats below to preserve order in the galleries. Dissatisfaction existed until 1762, when it was voted to sell the pews at public vendue, and this vote, though stoutly opposed by many, was carried out. Twenty-five pews on the floor of the house were sold to the following persons at prices ranging from three up to fourteen pounds: Jeremiah Utley, John Fuller, Hezekiah Hammond, Stephen Durkee, Timothy Pearl, Zebediah Farnham, Ebenezer Hovey, Captain John Howard, Deacon Ebenezer Griffin, Henry Durkee, Daniel Farnham, Thomas Stedman, Jr., Isaac Bennett, Jephthah Utley, William Farnham, Joseph Burnham, John Hammond, Benjamin Cheddle, Stephen Arnold, John Sessions, Jonathan Clark, Samuel Fuller, John Smith, Gideon Martin, Isaac Clark. Notwithstanding the fact that many of these men were the leading, solid men of the community, a storm of opposition was aroused, subsequent meetings were held and the matter was finally appealed to the general assembly, and



by that body the sale of pews was declared null and void. The society now resumed possession of its pews, and a committee was appointed to seat the congregation therein with requisite order and formality. Some degree of harmony seems to have been restored by this action. Repairs were made on the building in 1768, and it was determined to keep pace with the times by giving the building a coat of paint. A committee composed of Captain Kingsbury, Abiel Abbott and Thomas Fuller, was appointed to attend to the business, and they were ordered to "color the same something like the color of Pomfret meeting house."

In 1769 a strong division of opinion arose between Mr. Moseley and his parishioners, resulting from his exercise of a dictatorial power over the church which he claimed by authority of the Saybrook platform. This platform was not in accord with the general sentiment of the society, but so ingeniously and effectually did Mr. Moseley exercise the powers in hand as moderator of all meetings that he defeated the purpose of the church to have a body of ruling elders elected to exercise some of the functions of government. In the contest which followed between pastor and people much bitterness was aroused, and much unchristian and discourteous language indulged in. In 1779 a church court before whom the matters were brought gave its verdict of advice, which seems to have been at least outwardly regarded—"never more to revive, nor suffer to be revived, any of those matters of difficulty which have been under the consideration of the council, but to bury this long unhappy contention in everlasting oblivion." After this the pastor gained somewhat in the affections of his people, and continued here to the end of life, though for several years he was confined to his bed by rheumatism and paralysis. He died July 26th, 1791, in the eighty-third year of his age and the fifty-eighth year of his pastorate. He left two sons and six daughters. During the long period of his incapacity to occupy the pulpit, his place had been often filled by his son-in-law, Reverend Joseph Steward, whose health, however, would not allow him to be inducted as colleague pastor. Other young ministers who had assisted during this period were Hendrick Dow, of Ashford, and Ebenezer Fitch, of Canterbury. After the death of Mr. Moseley, a call was extended to Reverend Ludovicus Weld, of Braintree, and he was accordingly ordained October 17th, 1792. The compliment was paid him





that he was "especially noted for his skill in composing sermons." In 1796 a bell was procured, through the instrumentality of Colonel Moseley, a son of the late pastor. It was ordered that the bell should be rung at noon every day, at nine o'clock every night, at eight o'clock on Saturday nights, and to be tolled for evening meetings and lectures, and to give the day of the month every evening. The deacons at this time were Isaac Bennett and Abijah Fuller, of revolutionary fame. Infirmities brought on by close application and sedentary habits compelled Mr. Weld to seek a dismissal from his charge in 1824. The church almost immediately united in a call to Reverend Daniel G. Sprague, of Killingly, who was installed May 26th of the same year. The interest which Mr. Sprague took in the reform questions which then agitated the public mind made him a valued acquisition to the county ministry. Through his influence a temperance society was promptly formed and efficiently maintained, although impeded in its growth by the convivialities for which the town had long been noted. In 1837 the meeting house needed rebuilding or repairing, and the question as to which should be done was in agitation for a long time, but it was decided at last to repair the old house. It was moved to a new site, remodeled and refurnished, and this being done it was dedicated anew May 9th, 1840.

Meanwhile Reverend Daniel G. Sprague was dismissed in 1838, and his successor was called. This was Reverend Daniel C. Frost, who served the church from 1840 to 1841. Reverend William Barnes, the sixth pastor of the church, was installed in 1842 and dismissed in 1847. After that date Reverend Richard Woodruff supplied the church for several years. In 1853 Reverend George Soule was engaged as a supply, and in 1855 he was installed as pastor. During the war he was absent one year as chaplain of the Eleventh Connecticut volunteers, but being discharged on account of ill health he returned to his charge here and died in the pastorate in 1867. The eighth pastor was Reverend G. J. Tillotson, who was installed in 1873 and dismissed in 1875. Reverend Daniel Denison, a son of this church, began labors here as a supply in August, 1885, and continues at the present time. Two other ministers have grown up from the pale of this church, and are now preaching. They are Reverends A. C. Denison, of Middlefield, Conn., and Sherrod Soule, of Beverly, Mass. Although the loss to the church by removal

The first of these is the fact that the United States is a young nation. It was founded in 1776, and has since that time been growing in size and power. The second is the fact that the United States is a free nation. It is a nation in which every man is free to exercise his rights of life, liberty, and property. The third is the fact that the United States is a democratic nation. It is a nation in which every man has the right to vote and to elect his representatives. The fourth is the fact that the United States is a peaceful nation. It has never been at war with any other nation, and it has always been a friend to peace. The fifth is the fact that the United States is a powerful nation. It has a large population, a large territory, and a large navy. The sixth is the fact that the United States is a rich nation. It has a large amount of land, a large amount of money, and a large amount of goods. The seventh is the fact that the United States is a happy nation. It is a nation in which every man is free to enjoy the fruits of life, liberty, and property. The eighth is the fact that the United States is a just nation. It is a nation in which every man is free to exercise his rights of life, liberty, and property. The ninth is the fact that the United States is a brave nation. It is a nation in which every man is free to defend his rights of life, liberty, and property. The tenth is the fact that the United States is a wise nation. It is a nation in which every man is free to exercise his rights of life, liberty, and property.

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and death has been very great, yet its activity and usefulness are remarkably well preserved, as though indeed it was a branch of the true vine of God's own planting.

Several other churches have had more or less of a foothold in this town in past years. In June, 1776, a Baptist church was organized on the border between this town and Abington. One of their number, William Grow, was ordained as their pastor. This church for a time gained in numbers and influence until it included some forty families among its resident attendants. A great scandal is said to have involved its first pastor to such an extent that he was obliged to resign his office and remove to Vermont. Jordan Dodge, Dyer Hebard, and other exhorters, were in the habit of preaching to this flock. Abel Palmer, a brilliant young Baptist of Colchester, supplied the pulpit for a time with satisfaction to the people. In 1794 Peter Rogers was called and settled, and remained in charge for a number of years. The patriarch of this church was its worthy deacon, Thomas Grow, whose name was affixed to the meeting house on Grow hill, built mainly by his efforts. In later years it suffered decline from the lack of stated preaching and the uprising of another religious order in its vicinity. It was, however, much strengthened by the coming of a son of Abington, Elder John Paine, to its pastorate. He was ordained here October 28th, 1819, and at the same time Asahel Elliott and Gurdon Robinson were made deacons. Elder Paine continued in charge until 1827. After his dismissal the church lost ground rapidly, and became extinct about 1844.

The religious order which seemed to be making advance upon the Baptist church near the close of the last century were known as Abbe-ites. They were led by one Joshua Abbe. They were represented as a sect of Baptists, but having no association with any other churches of that name. Their meetings were said to be loud with disorder, men and women speaking two or three or more at the same time, while to complete the confusion, sobs, sighs and groans were thrown in without stint. After a few years this sect gradually gave place to another sect of Christian reformers under the leadership of Elders Smith and Varnum, who obtained a strong foothold here for a time. They at first followed in the footsteps of the previous Abbe-ites, washing each other's feet and rolling on the floor to express their humility and lowliness; but after the removal of Varnum and his more





ardent proselytes to Ohio, they renounced these excesses and adopted ordinary forms of worship. Elder Roger Bingham was ordained as a Christ-ian minister (the sect being known by that peculiar hyphenated form of a common word), and officiated in the Goshen and Burnham meeting houses, which had been erected for the accommodation of this sect of worshippers. William Burnham served as deacon of the church in his neighborhood. Worship was for several years regularly maintained in these houses, but they met their period of decadence and were obliged to give place to others. The Christ-ian church at Howard's Valley, an outgrowth of those just mentioned, was built in 1844. Reverend Isaac Coe, now of New Bedford, Mass., was very active in establishing it, and was the first minister. There have generally been stated services there, though but a small number of worshippers. Not long ago they had a gift of a bell from Gordon W. Burnham, late of New York city, whose parents belonged here. They have also been presented with a cabinet organ by David Clark, of Hartford, whose parents were of the Goshen district. The present pastor of the church is Reverend R. H. Nichols.

A large and handsome Roman Catholic church occupies a commanding position on the crown of the "Hill." It was built in the fall of 1877, and finished in the following spring. An acre of ground was given them for its site by Hon. E. S. Cleveland. The cost of the building was about \$4,000. At the time the church was built there were thirty-four families belonging to it. They have lost six families by removals to localities more favorable to the employment of younger members in factories. For a time there was a resident priest, but services are now conducted on alternate Sundays by the priest from Danielsonville. No cemetery has as yet been established here by the sect.

The Hampton Library was begun in 1827. After about three years it was given up and the books were sold. In 1856 an effort was made to revive it, and the books were bought back and a new association was formed. This has continued in tolerably healthy existence until the present time. The library now contains eleven hundred volumes, the greater part of which are valuable and solid books—history, biography, science and a healthy mixture of poetry and romance.

Little River Grange, No. 36, was organized at the house of Mr. George M. Holt, in Hampton, December 29th, 1885, with twenty-



two charter members. The following officers were chosen at that time: George M. Holt, master; James A. Burnham, overseer; Mrs. Joseph W. Clark, lecturer; Chester B. Jewett, steward; George H. Kimball, assistant steward; Joseph W. Clark, chaplain; Nathan J. Holt, treasurer; David P. Weaver, secretary; Jirah F. Hyde, gate-keeper; Mrs. Allen Jewett, Pomona; Miss Louise Jewett, Flora; Miss May A. Weaver, Ceres; Miss Iola M. Clark, lady assistant. The office of master has been held by George M. Holt, 1886 and 1887; William H. Hammond for 1888; and Nathan J. Holt for 1889. The grange has a membership of fifty-four, and holds fortnightly meetings in the town hall, with a good attendance. The membership embraces some of the best farmers of the town and their families. The meetings are interesting and their numbers increasing. The present officers are: Nathan J. Holt, master; Austin E. Pearl, overseer; Mrs. N. C. Cleveland, lecturer; Everett O. Elliott, steward; Jirah F. Hyde, assistant steward; Albert E. Guild, chaplain; Horatio Martin, treasurer; Henry Clapp, secretary; Elmer Jewett, gate-keeper; Mrs. William H. Hammond, Pomona; Mrs. George R. Burroughs, Flora; Mrs. D. P. Weaver, Ceres; Mrs. Leroy Pearl, lady assistant.

Little river in its course through this town has for many generations afforded power for saw mills and other works of moderate capacity. Some of these it may be interesting to notice. The saw mill owned by Mr. Andrew M. Litchfield was formerly owned by Mr. Ebenezer Stedman, then by Deacon Thomas Williams, from whom it was purchased by the present owner in 1825. It is located in the Bigelow district. Three men are employed much of the time. About 30,000 feet of lumber are sawed per year. Shingles, shuttles, boards, plank and all kinds of building timber are produced. A grist mill in connection grinds about 1,200 bushels a year. In 1835 a clover mill was also built, in which about 4,000 pounds of seed per annum were hulled and cleaned. This clover mill was carried away by the great freshet of 1877. The business at the present time appears to be in a condition of decline, and the above remarks in regard to its capacity and business apply rather to the past than to the present. Below this mill, near the south line of the town, stood a satinet factory which was run by Moseley & Rocking. The mill was burned several years since, and the site is now occupied by Theodore L. Fuller with a grist mill and cider





W. H. R. S. 1877

*E. Cleveland*





mill. Further up the stream, and before we get to Litchfield's mill site, once stood a cotton factory and a saw mill and a grist mill. These were owned by Samuel and Lodowick Wolcott, and were burned several years since, the site then being abandoned. Above Litchfield's mills we come to the former site of a bark mill, a grist mill and a tannery. This was known as Rockwell's mills. The grist mill is still running, but the other enterprises were destroyed by fire some years since. The next enterprise on the stream above was a combination of shingle mill, clover mill, pin manufactory and manufactory of German silver spoons. A freshet, probably that of 1877, swept the whole concern away and it has not since been rebuilt. Another saw mill stood next in order up the stream, but has been abandoned. Farther still was once the site of a clover mill owned by Walter Lyon, but that has long since passed away. Another saw mill stands in the south part of the town on Cedar Swamp brook. It is owned by Mr. Joseph Clark.

#### BIOGRAPHICAL SKETCHES.

EDWARD SPICER CLEVELAND.—The subject of this sketch was born in the town of Hampton, in Windham county, Connecticut, on the 22d of May, A. D. 1825. He was the son of the Hon. Mason Cleveland, who was a man of much influence, and universally respected throughout the state, having been both a representative from his town and a senator from his district, also comptroller of the state and subsequently school fund commissioner. He died in the year 1855, soon after the expiration of his term as school fund commissioner. E. S. Cleveland was a nephew of Hon. Chauncey F. Cleveland, also of Hampton, who was repeatedly elected to the legislature and served several terms as speaker of the house, and was governor of the state for two terms, from 1842 to 1844, and subsequently served two terms in congress from the Third congressional district.

Edward Spicer Cleveland received a common school education, with a brief period at the Thompson Academy in the same county. At the age of sixteen he entered upon a mercantile career in Hartford, the capital of the state, as a clerk. At the close of this engagement he opened a dry goods establishment on his own account. Soon after, he was married to Miss Caroline Lucinda Bolles, daughter of Mr. Edward Bolles, one of the leading mer-

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, races, and religions, and this diversity has been one of its strengths.

The fourth is the fact that the United States is a nation of immigrants. Many of the people who live in the United States today are the descendants of immigrants from other countries. This has helped to make the United States a more tolerant and accepting nation. The fifth is the fact that the United States is a nation of pioneers. The people who first settled in the United States were pioneers, and they have left behind a legacy of courage and adventure.

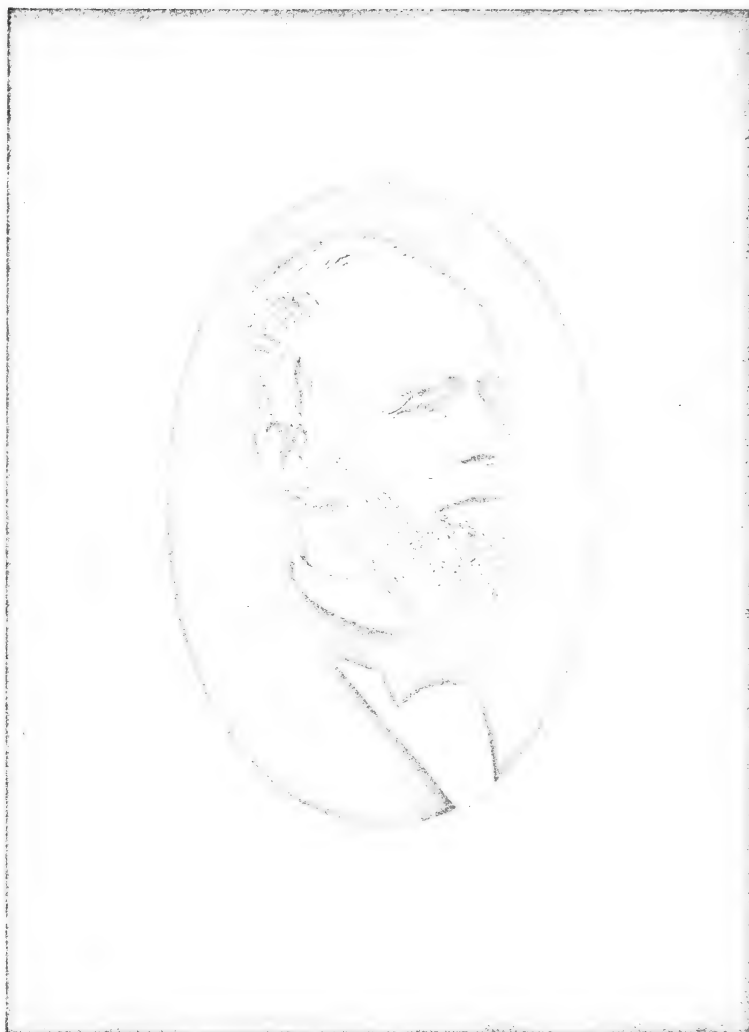
chants of Hartford. This occurred in 1846. Mr. Cleveland continued in mercantile business until the year 1861, when he was appointed postmaster at Hartford by President Lincoln. At the expiration of his term of four years he was re-commissioned for another term by Mr. Lincoln's successor. After eight years' service in this position he resumed his residence in Hampton, which town he represented in the state legislature in the years 1875 and 1876. In 1877 he returned to Hartford, where he has since resided. In 1883 he was elected to the lower house of the legislature, and in 1885 to the senate, and re-elected in 1888. He was the candidate of the democratic party for governor of the state in the year 1886, by a unanimous nomination, receiving a plurality of 1,898 of the popular vote, there being four candidates in the field. He would have been inaugurated but for that familiar clause in the constitution, dating back to 1818, which requires a *majority* instead of a *plurality* to elect. This provision required that the names of the two highest candidates should be sent to the legislature for choice, and that body, being republican by a small majority, decided in favor of the republican candidate, who lacked nearly 9,000 votes of a majority. Mr. Cleveland, by the courtesy of the senate, of which he is still a member, is a visitor for the term of two years to the Scientific School at New Haven, and a state trustee of the Connecticut Insane Hospital at Middletown, for four years from July 1st, 1889.

On the 8th of March, 1889, Mr. Cleveland sustained an irreparable loss by the death of his wife, who was a lady of the highest excellence, always devoted to the household of which she was the light and joy. She was the mother of three children, two of whom survive her, Edward Mason and John. George Henry, the second son, died in 1865. Mr. Cleveland has retired from active pursuits, dividing his time between his country residence at Hampton in the summer, and his home in Hartford during the winter. The care of the household since the death of Mrs. Cleveland has devolved upon the estimable wife of his younger son, John; and her children, named respectively Chauncey Fitch and Edward Spicer, 2d, are the especial care and pride of their grandfather.

DAVID GREENSLIT.—Elijah Greenslit, a farmer and the landlord of one of the early taverns of the town of Hampton, married Mary Burnham. His children were: David, Elijah, Henry, Ebenezer, and one daughter. His son David spent his life in







David Boarslit  
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1911年11月

Hampton, the town of his birth, where he was an industrious and prosperous farmer. He married Nancy, daughter of William Foster, of Canterbury. To this union were born nine children, of whom Lucius, William F. and David grew to mature years.

David Greenslit was born June 2d, 1817, in Hampton, and spent his early years at the schools in the vicinity of his home. At the age of sixteen he became useful as an assistant in the work of the farm, and was thus occupied until his nineteenth year. Leaving the paternal roof he then removed to Brooklyn, the adjoining town, and was for nearly two years engaged as a teacher. Soon after, he purchased a farm in Windham, but preferring a home in his native town, was influenced to dispose of this property and locate as a farmer in Hampton. He was on the 26th of May, 1840, married to Elizabeth, daughter of John Searls, of Brooklyn. Their only daughter, Charlotte E., died in 1866 at the age of twenty-two years.

Mr. Greenslit was in 1844 made a deputy sheriff of Windham county, and was for nine years the incumbent of the office. He was then appointed by the legislature to fill the unexpired term as sheriff, and subsequently elected for two terms to the same office. In 1866 he was elected to the state senate from the Thirteenth senatorial district, and appointed chairman of the committee on state prisons. In 1878 he was elected to the Connecticut house of representatives, and made chairman of the same committee. He has served several years on the republican state central committee, and had much experience in political matters pertaining to the state. Mr. Greenslit is a director of the Windham County National Bank, and has been for ten years president of the Windham County Mutual Insurance Company, as also adjuster of losses for that corporation. He is a director of the Willimantic Dime Savings Bank. Mr. Greenslit, though not a professional man, has given much attention to the study of law, his occupation as a business agent requiring him to be well versed in legal rules and practices. His services are much sought in the settlement of estates and in kindred offices involving great responsibility and well balanced judgment. Among other positions of trust he was in 1866 appointed by the legislature a member of the board of equalization for the Thirteenth senatorial district.



SAMUEL STRONG MOSELEY.—The Moseley family are among the oldest and most prominent in the town of Hampton. The father of the subject of this biography, Ebenezer Moseley, was a preacher of considerable repute in his day. His son, Samuel Strong Moseley, was born at the homestead of the family in Hampton, in 1786, and in his native town the whole of his active life was spent. He received an academic education, and early embarked in mercantile pursuits, to which he later added farming. In both of these branches of industry he brought to bear the ability and thrift which were the inevitable precursors of success. He was also a large dealer in cattle and sheep, these operations proving extremely profitable. Mr. Moseley was actively identified with the public affairs of his county, and bore a prominent part in its political conflicts. He represented his constituents for successive terms in the Connecticut house of representatives, and filled numerous offices of lesser importance in the town.

He was united in marriage to Harriet Bulkley, of Colchester, Connecticut. To this union were born four sons: Edward S., who served two terms as state treasurer; George, William and Henry; and two daughters, Eliza and Mary, the first named daughter being the only survivor of these children. Mr. Moseley died in 1866.







W. W. Faxon & Co. N.Y.

Samuel A. Mosely



## CHAPTER XVIII.

### THE TOWN OF SCOTLAND.

Description.—Original Connection.—First Settler.—Early Attractions.—Settlers coming in.—Church Association.—Disquiet in Society Relations.—Scotland Society Organized.—Minister Employed and a Meeting House Built.—Peace and Prosperity.—The Separate Movement.—Separate Church.—The Standing Church and the Schools.—Leading Men in Society.—Successive Pastors.—Period of the Revolution.—The Congregational Church in Later Days.—Universalism.—Business and Industry in the Town.—Organization of the Town.—Its Size and Growth.—Illustrious Citizens.—Present Status.—Shetucket Grange.—The Green and its Surroundings.

THE township of Scotland, lying in the southwestern part of the county, is about six miles long from north to south, and about three miles wide. It lies on the southern border of the county, being bounded on the north by Hampton and a small part of Chaplin, on the east by Canterbury, on the south by Lisbon and Franklin, in the county of New London, and on the west by Windham. It comprehends about eighteen square miles of territory, much of which is hilly and in a wild condition. This is particularly true of the northern part of the town. In the central and southern parts there is a great deal of good farming land, and the improved farms and residences give a very attractive and home like appearance to the country. The surface is sufficiently rolling to make the rural landscape fascinatingly picturesque. Merrick's brook runs down through the middle of the town, joining the Shetucket in the southwest corner of the town. The Providence Division of the New York & New England railroad also runs with the Shetucket river across the southwest corner of the town. Here is Waldo's station, a locality surrounded by swamps and woods, an ancient saw mill having once been in operation near by on the stream already mentioned. Scotland presents to the passer-by one of those ripened communities in which the people are quietly and peacefully enjoying the fruits of labor performed in former years, rather than living on the sweat of present activities. The surrounding





forest growth affords considerable timber, which is utilized in railroad ties. Scotland in 1870 had a population of 648; in 1880 the population was reduced to 590. As the history of the town is but little more than the history of the ecclesiastical society out of which it grew, we shall address ourselves at once to the consideration of that subject.

The territory of this town was originally a part of the extensive domain of ancient Windham, being the southeast section of that town. Settlement began here about the year 1700. The first settler was Isaac Magoon, a Scotchman, who gave to his adopted home the name of his native country. He was admitted an inhabitant of Windham in 1698, and chose to establish himself east of Merrick's brook, in a remote and uninhabited part of the town. The brook of which we have spoken is supposed to have been named in honor of an early Norwich land owner. In 1700 Magoon purchased of Mr. Whiting several hundred acres, in the southern extremity of Clark & Buckingham's tract. The first rude hut built by him in this locality is said to have been destroyed by fire, whereupon his Windham neighbors helped him to rebuild it. He afterward bought sixty acres on both sides of Merrick's brook, and crossed by the road from Windham to Plainfield, of Joshua Ripley, and this is supposed to have been his homestead. This road becoming a great thoroughfare between more important points, and the good quality of the soil here, as well as the natural beauty of location, soon attracted other settlers to the spot. In 1701 Magoon sold farms to Samuel Palmer, John Ormsbee, and Daniel and Nathaniel Fuller, all of whom came hither from Rehoboth. In 1702 Josiah Kingsley, John Waldo, Nathaniel Rudd, Josiah Palmer and Ralph Wheelock purchased land of Crane and Whiting and removed to this new settlement. Waldo's land, in the south of this settlement, is still held by his descendants. Many Mohegans frequented this part of the town, clinging to it by virtue of Owaneco's claim to it as Mamosqueage. A hut on the high hills near Waldo's was long the residence of the Mooch family, kindred of Uncas and the royal line of the Mohegans.

The settlement made quite rapid progress. Among others who soon followed were Josiah Luce, Thomas Laselle, Robert Hebard and John Burnap. Luce and Laselle were of old Huguenot stock. Burnap came from Reading, Mass., purchasing a tract of land of Solomon Abbe, by Merrick's brook, April 13th, 1708.



The demand thus incited here caused valuations of real estate to rise considerably. A saw mill was already in operation on the brook, and in 1706 a highway was ordered to be laid out for the farmers of Scotland, above the mill-dam, for the convenience of getting on and off the bridge which was then about to be constructed, and thence it was to run to John Ormsbee's land. With the destruction of the forests and the accompanying decadence of the streams this mill site has long since been powerless for the purposes to which it was once appropriated. And the same may be said in regard to Wolf Pit brook, the privilege of which was granted to Josiah Palmer in 1706, "to set up a grist mill—he building the same within three years and ditching and damming there as he thinks needful on the commons, not to damnify particular men's rights."

In 1707 the town of Windham regarded its southeastern quarter as of sufficient importance to be allowed a burying ground, and at that time Samuel Palmer, George Lilly and William Backus were appointed to view the ground here and consult the people with regard to laying out a burying place in this locality.

The Scotland settlers still maintained their connection with the church at Windham Green, though their number was constantly increasing. George Lilly, in 1710, purchased land on both sides of Little river, which runs down along the eastern border but just outside the present limits of the town, and in 1714, John Robinson, a descendant of Elder John Robinson, of Leyden, removed to Scotland. The old Puritan stock was well represented in this locality. Descendants of Robinson, Brewster and Bradford, with French Huguenots and Scotch Presbyterians, were among its inhabitants. A pound had been erected and a school house was built, at what date we have not learned, and about these public institutions a straggling village grew up. Many sons of the first settlers of Windham established themselves here. Joseph and John Cary settled on Merrick's brook, on land given them by their father, Deacon Cary. Deacon Bingham's son Samuel settled on Merrick's brook, and Nathaniel on Beaver brook. Nathaniel, son of Joseph Huntington, occupied a farm on Merrick's brook, near the center of the settlement and became one of its most prominent citizens. The population was gathered mainly on the road to Canterbury and on Merrick's brook. Many of the Scotland settlers were members of the



Windham church and some were active and prominent men in the affairs of the town.

But the Scotland settlers soon began to feel a desire for church privileges nearer their homes than away over the hills several miles to Windham Green. At what time this feeling began to develop into open agitation we do not know, but it had gone so far in that direction that in February, 1726, the town took action so far as to consent by vote that when the public list of that section should reach in amount £12,000 the town would build a meeting house in that section, and when they should desire to settle a minister the town would join with them in supporting two ministers and keeping the two meeting houses in order. In December, 1727, the Scotland people were allowed to employ a suitable person to preach to them during the winter, and this permission was kept up for several winters. But the Scotland people could not see the advantage to them of paying their proportionate part of supporting the ministry at Windham Green and then hiring a minister additional during a part of the year, at so much extra expense. Hence the question of society privileges was agitated, and after a spirited contest before the general assembly the petition was granted and a charter for a distinct society was given by the legislature in May, 1732. The bounds of the society were substantially the bounds of the present town. They began at the junction of Merrick's brook with the Shetucket, thence northerly to the southwest corner of the land of John Kingsley; thence to Beaver brook at John Fitch's dam; thence a straight line to Merrick's brook, at the crossing of the road from Windham Green to the Burnt Cedar swamp; thence north on the brook to the southwest corner of Canada Society; thence easterly by the south bound of that society, and southerly along the Canterbury line to the dividing line between Windham and Norwich, and westerly along the Norwich line to the mouth of Merrick's brook. This bound probably included less than one-third of the territory of Windham. The petitioners, in answer to whom the charter was granted, were Nathaniel Bingham, Jacob Burnap, Eleazer and Samuel Palmer, Joshua Luce, Daniel Meacham, Isaac Bingham, Samuel Hebard, Seth Palmer, Timothy Allen, Charles Mudie, Benjamin Case, John Waldo, David Ripley, Caleb Woodward, John Cary, Jonathan Silsby, Elisha Lilly, Jacob Lilly, Joshua Lasell, Nathaniel Huntington, Nathaniel Brewster, Nathaniel Rudd, Wilkinson Cook,







Carpenter Cook and Samuel Cook. The number of families in the society was about eighty, and the number of persons probably about four hundred. The list of estates reported amounted to £3,945.

The new society met to organize June 22d, 1732, at the house of Nathaniel Huntington. Edward Waldo was chosen moderator; John Manning, clerk; Peter Robinson, John Waldo and Edward Waldo, society committee. In September the society voted to employ a minister, and began eagerly to discuss the location of their prospective meeting house. It was then decided that the preaching services should be held at the house of Nathaniel Huntington. The importance of having the business well attended to and the magnitude of the undertaking as it appeared to those people is shown by the vote at that time that "Ensign Nathaniel Rudd, Mr. Samuel Manning, Lieutenant Peter Robinson, Sergeants Nathaniel Bingham and Edward Waldo, Mr. John Bass and Mr. John Cary, be a committee to provide us a minister to preach to us, and also to provide a place for him to diet in, and also to agree with him for what he shall have a day." The minister then employed by this ponderous committee was a Mr. Flagg.

After settling some disputes as to the law in regard to electing officers, the society unanimously set to work to locate and build a meeting house. The site decided upon was "a knoll, east side of Merrick's brook, south side of the road from Windham to Canterbury." Nathaniel Huntington, who owned the land, promptly made over a quarter of an acre for that purpose. June 25th, 1733, it was voted to build a house 43 by 33 feet and twenty feet high, the roof and sides to be covered with chestnut sawed shingles and clapboards. The work went bravely forward and by November 20th a society meeting was held in the house. Then the windows were glazed, and rough board seats provided, as well as a "conveniency for a minister to stand by to preach." Thus equipped the house was ready for service and the energies of the society were then devoted to employing a regular minister.

After several attempts, which from one cause or another proved abortive, the society succeeded in obtaining the services of a minister to be permanently located among them. This they found in the person of Ebenezer Devotion, son of Reverend Ebenezer Devotion of Suffield, a young man of good abilities,



pleasing address and unimpeachable orthodoxy, who had just completed his ministerial studies, having graduated from Yale College in 1732, and was just twenty-one years of age when called to this parish. On the 22d of October, 1735, a church was organized and Mr. Devotion ordained as its pastor, on a settlement of £300 and a salary of £140 a year, which was afterward increased by an additional thirty pounds. Eighty-nine members were dismissed from the First church of Windham to form the Scotland church. Edward Waldo and Nathaniel Bingham were chosen deacons.

These trying ordeals having been safely passed, the society now enjoyed a period of peaceful and harmonious prosperity reaching through many years. The interior of the meeting house was subject to many changes in its arrangements and seating, as was usual in those days, privileges being allowed individuals, singly or in groups, to erect pews for their own use and at their own expense. In this line one item is worthy of notice. In 1739 twelve young men had liberty to build a pew the length of the front gallery, dividing the same by a partition of wood, taking one half as their own seat and gallantly allowing the other half to as many young women.

We come now to the period when this church and society were greatly agitated, in common with others about them, by the great revival and the Separate movement, which occurred between the years 1740 and 1750. A very respectable part of the Scotland church became dissatisfied with the existing discipline and adopted decided Separate principles. Mr. Devotion, who was strongly attached to church order and the Saybrook Platform, wholly refused to grant them any concessions or liberty, whereupon they withdrew from the stated religious worship, and held separate meetings in private houses. Among the number were Joseph and Hannah Wood, Benjamin and Anne Cleveland, Zebulon and Hannah Hebard, Mrs. Samuel Manning, John Walden, Daniel Ross, Amos Kingsley, Peleg Brewster, Thomas and Henry Bass, and John, Sarah, Mary and Margaret Wilkinson. January 26th, 1746, these persons were cited to appear before the church court to "give their reasons for separating for a long time from the worship or ordinances which God had set up among them." Their answer in general was that the ministrations of Mr. Devotion were not satisfying to their souls like those of other preachers, like Lawyer Paine, Deacon Marsh and Solomon Paine, whom Mr.



Devotion refused to recognize. Nothing conciliatory resulting from the hearing and subsequent action, these people joined themselves into a Separate church. This was organized during the summer of 1746, and soon gained a very respectable position, receiving into its membership some of the leading families in the parish.

The Windham County Association of ministers held an investigation in February, 1747, and after hearing much testimony in regard to the Separatists, declared their action to be unscriptural, uncharitable and unchristian, and that the churches ought not to recognize them in a church capacity, but to labor with them as individuals to convert them from the error of their ways. The Scotland Separate church was, however, notwithstanding this meeting had been held in this town, unaffected by its judgments or proclamations, but continued to increase in numbers and influence. One of the deacons of the standing church lapsed to the Separatists among the rest. For a time they enjoyed the ministrations of their favorite ministers, the Paines and Elder Marsh. John Palmer, a descendant of one of the early Scotland settlers, exercised his gift of exhortation so freely that he was summarily arrested by the civil authority and lodged in jail at Hartford, where he was kept four months. This only increased his zeal, and after his release the church gave him further trial and eventually united in a call to its ministry. He was accordingly ordained May 17th, 1749, as pastor of the Separate church of Scotland.

Though deficient in education and somewhat rough in speech and manner, Mr. Palmer was a man of estimable character and sound piety, and under his guidance the Brunswick church, as this body was now called, maintained for many years a good standing in the community, comparatively free from those excesses and fanaticisms which marred so many of its contemporaries. No difficulty was found in supporting its worship by voluntary contributions. A church edifice was built about a mile southeast of Scotland village, and this was long known as the Brunswick meeting house. Mr. Devotion was never reconciled to this intrusion within his parochial limits, but true to his own name as he was to his cause, it is said that he was accustomed every Sunday morning to send his negro servant with a rescript to the Brunswick meeting house, forbidding Mr. Palmer or any unauthorized person to preach therein that day; a pro-







hibition which doubtless only served to increase the number of attendants there.

For many years after this Separate church was established its members were obliged to pay their proportion of taxes for the support of the ministry in the regular church of Scotland society. When they refused to comply with such demands their cattle or goods were taken by distraint or themselves were imprisoned in Windham jail. But on the prospect of having to pay rates toward the building of the new meeting house in 1773 they petitioned the assembly for relief, and that body gave a favorable response, granting them release from the burden of taxation to build the house in which they did not expect to worship. The names of those at that time identified with the Separatist church were Zacheus Waldo, Zebulon Hebard, Lemuel Bingham, Ebenezer Webb, John Palmer, Benjamin Cleveland, Joseph Allen, John Walden, Stephen Webb, Israel Hale, William Perkins, Joseph Allen, Jr., Jonathan Brewster, Ebenezer Bass, John Silsbury, Timothy Allen, Samuel Baker, Jr., Jedidiah Bingham, Henry Bass and Moses Cleveland.

Through the dark days of the revolution the Separate church held on to its existence, though probably weakening in numbers and activity by the labors of zealous Baptist itinerants in the neighborhood. Unlike many of this sect Elder Palmer had a respect for education and sent his son David to Dartmouth College, where he graduated in 1797. The Brunswick church did not long survive the loss of Elder Palmer and his fellow helper, Deacon Walden. Some members drifted away to the Baptists and Methodists. A final attempt was made in 1812 to maintain worship, but in 1813 the church was disbanded, at the final meeting May 24th, voting to join with the First church of Canterbury on conditions of being allowed certain privileges. June 11th they met at the Canterbury meeting house and part of their number joined the Canterbury church and part did not.

In reviewing the action of the society of the recognized Scotland church some things appear of interest worthy of mention, as illustrative of the customs of the time more than for the intrinsic historic importance of the events themselves. In 1747 it was decided to repair the meeting house. The vote decided, "to clabord the outside of our meeting house with oke clabbords, and polish the walls within with clay, sand and ashes, and plaster overhead with lime mortar." Among other liberties granted



to individuals for building pews, in 1752 seven young ladies were allowed to build a pew "in the sete behind the front seat in the woman's gallery, provided they build within a year and raise the pue no higher than the seat is on the men's side." But the young ladies disregarded the condition and so brought down upon themselves the following decree: "Never ye Less ye above-said have built said pue much higher than the order, and if they do not lower the same within one month from this time the society committee shall take said pue away."

Schools had already received some attention from the people of the society. The school house, however, was a matter of annoyance, and its location was unsteady. In 1755 it was voted that, "Whereas, the school house in the society standeth so near Samuel Silsby's dwelling house it much discommodes him—that we are willing that said Silsby should move the school house to any convenient place on the road it now stands on, provided he move it at his own charge and leave it in as good repair as it now is, and set it somewhere on the highway between where it now stands and Merrick's brook, or anywhere else where those inhabitants shall agree that send their children to school, and have the advice of Nathaniel Huntington where to set it." In 1774 the school house was again a source of trouble, this time from its proximity to the meeting house. Fearing it might give rise to conflagrations that might endanger the meeting house, it was moved to a suitable distance. In 1758 a committee was appointed to divide the society into proper school districts.

James Brewster was chosen clerk of the society in 1750, in place of John Manning, who had held the office for many years. Josiah Kingsley was chosen deacon of the church in 1752, and John Cary to the same office in 1754. Deacon Nathaniel Bingham, son of Deacon Thomas Bingham, of Windham, died in 1754, and his brother Samuel in 1760.

Reverend Ebenezer Devotion was held in high reputation as "a great divine, a pious man, an able politician, eminent for every kind of merit." After the passage of the stamp act, he was chosen to represent the town of Windham in the general assembly as the man most competent to advise in that great crisis. He died while yet in the prime of life, in July, 1771, being fifty-seven years of age, leaving a large family of sons and daughters.

The successor of Mr. Devotion in the pastoral office was Rev-



erend James Cogswell, then recently from Canterbury, who was here offered £60 for settlement, £80 salary, and "the liberty of getting his firewood on the lot the society had of James Manning." He was installed February 19th, 1772. November 9th of that year it was voted to build a new meeting house, the vote calling out 98 "yeas" and 20 "nays." It was agreed to give Mr. Elisha Lillie £750 for building the house. It was several years in course of construction. It was completed enough to be seated in December, 1778, and in the following May the work was formally accepted from the hands of Mr. Lillie, the contractor. The old building then being offered for sale at auction, brought seventeen pounds.

After the revolution the returned veterans engaged in the arts of peace. Besides many who engaged in farming and commercial business, Major John Keyes, of Ashford, who was appointed adjutant general of Connecticut militia in 1786, afterward removed his residence to Scotland village and established a tavern, which soon became a famous place of resort for the many old soldiers residing in this part of the town. The parish bore its part in the civil administration and was allowed the privilege of holding one-third of the allotted town meetings in its convenient meeting house. The parish aspired to the luxury of a bell in its church steeple, and the purchase and poising of this appendage excited the attention of the people as an event of unusual interest. On its way hither it met with mishaps which were repeated twice or more, by which it became cracked, and had to be returned several times for repairs. For several years the care of the bell seems to have occasioned much annoyance. In the meantime the subject of church music received much earnest attention, and a singing school was maintained under which so much progress was made that it was said the singing in this quiet country church was better than that in the city churches of Hartford. This church shared in the general religious declension which prevailed during the closing years of the last century. There were few accessions and many losses. Deacon John Cary died in 1788; Deacon John Baker in 1791. Some members were lost by emigration and some by removal to other churches. In the meantime earnest Baptists were holding meetings on Pudding hill, and making converts who joined some of the neighboring Baptist churches. Schools were maintained and catechised as the law required. The Cen-





tral school flourished for two seasons under the charge of a teacher who afterward became famous—William Eaton, the conqueror of Tripoli.

The latter years of the life of Reverend Mr. Cogswell were attended by an unhappy controversy between him and his people. Being too aged and infirm to perform the duties of his office acceptably, he removed to Hartford to live with his son, but still claimed a support from his parish, who were legally bound by the terms of his settlement as pastor to give him a support to the end of life, which claim he was obliged to press in the courts of law.

The third pastor of this church was Cornelius Adams, of Canterbury, who was ordained December 5th, 1805. The parish, taking care to avoid another case like that in which they were involved with Mr. Cogswell, secured the condition in the settlement that the pastoral contract could be terminated on six months' notice at any time when it should become unsatisfactory to either party. The bell now began again to make trouble. In 1804 the steeple was repaired and made stronger. The bell was re-cast. When it was being replaced in position a plank fell from the belfry deck, and struck Mr. Jeduthan Spencer on the head with such force that he died from the effects in a short time, and also broke the arm of Mr. Eleazer Huntington. The ministry of Mr. Adams was brought to an end by his death within a year after his installation. He was succeeded by Reverend Elijah G. Welles, of whose pastorate we have learned but little. The church was then in a feeble state, and it is probable that his maintenance was difficult. His successor was Reverend Jesse Fisher, a graduate of Harvard, who was ordained May 22d, 1811. Mr. Fisher had the satisfaction of seeing his church built up and strengthened, and the evil effects of long dissension gradually disappear. He remained here until his death in 1836. His successor was Reverend O. T. Whiton, who was dismissed after a four years' pastorate. A new meeting house, the present building, was erected in 1842. Thomas Tallman, of Middle Had-dam, was ordained and installed pastor March 20th, 1844. After a successful pastorate of about seventeen years he resigned in 1861. Reverend Luther H. Barber was installed October 22d, 1862, and remained until May 9th, 1869. Following that date the church had no settled pastor for about four years. During one year of that time Rufus S. Underwood was a stated supply.



and during the time of his ministry a revival occurred which gave to the church twenty-nine new members. Reverend Alva A. Hurd became acting pastor November 1st, 1873, and remained until the spring of 1881. He was the first to occupy the new parsonage, which was provided by the society in 1873. Reverend L. D. Place became acting pastor one year, beginning May 1st, 1884. Then followed a period of vacancy and temporary supplies until November 1st, 1886, when Reverend G. A. Bryan entered upon his labors as acting pastor. He still remains in that position. A neat and convenient chapel was purchased and fitted up adjoining the church in 1867. The present membership of the church is about one hundred and ten.

During the decade from 1840 to 1850 a flash of Universalist sentiment appears to have run through the churches in this part of Connecticut. A church of that order was organized in this neighborhood, and in 1843 a meeting house was built. This flourished fairly well for a few years under the ministrations of Reverend H. Slade, but its active life was short, and it has long since become a thing of the past.

Returning now to notice the growth of this town in the early part of this century we find a considerable degree of life and activity manifest here. Its farms and workshops were prospering. Stephen Webb carried on an extensive shoe manufactory in the north part of the parish. Thomas Coit, of Norwich, succeeded to the mercantile traffic carried on by Messrs. Ebenezer and Jonathan Devotion, offering the usual "variety of well-chosen goods," and receiving most kinds of country produce in payment. Doctor Dwight, in his observations about the towns of this locality, declared that everything about Scotland wore "the aspect of festivity, thrift, industry, sobriety and good order." A little later the mercantile establishment of the village fell into the hands of Philetus Perkins. Saw mills, a grist mill and fulling mill were maintained upon Merrick's brook. These were carried on by members of old families, the Devotions and the Waldos and others. A quarter century later showed but little if any advance. Scotland Parish was greatly burdened by excessive imposts and inconveniences brought upon it by Windham's growth and aspirations, and devoted much of its energies to efforts for separation. No special business enterprises were now being developed within its limits. The old saw and grist





mills were kept up, and brick making was carried on near the line between this and Windham parishes.

After repeated efforts for release from the inconveniences of being associated with Windham, Scotland at last received a town charter in 1857. Its first town meeting was held in the vestry of the Congregational church, on the morning of July 4th. Jephtha Green was chosen moderator. The occasion was celebrated by a pleasant social gathering in the afternoon, when patriotic and congratulatory addresses were made by Governor Cleveland, Reverend Mr. Tallman and others. The first officers of the town, which were elected on that day, were as follows: Benjamin Hovey, clerk, registrar and treasurer; John P. Gager, Jr., Zephaniah Palmer and Henry H. Cary, selectmen; Henry Webb, constable and collector; Simon Fuller and R. W. Waldo, grand jurors; William F. Palmer and Jonathan W. Maine, assessors; Simon Fuller, P. B. Fuller and Dwight Cary, board of relief; Zephaniah Palmer and P. B. Fuller, land surveyors; P. B. Fuller, C. N. Palmer, C. B. Brumley, H. H. Cary, Thomas Tallman and Zephaniah Palmer, board of education; C. B. Brumley, school treasurer; Z. Palmer, school visitor; and John P. Gager, Jr., acting selectman. The number of children then of school age—between the ages of four and sixteen—was 191; and the number of voters who cast their votes for governor that year was 135, of which 85 were in favor of Buckingham and 50 for Pratt. The justices of the peace appointed for that year were William Davison, Pearley B. Fuller and Zephaniah Palmer. The first representative to the state legislature was James Burnett, merchant.

Change of status made but little practical difference in local administration. A slight change was made in the west bound, by which a little more territory was included in the town than had been in the society. By this change the brick works and the old Robinson house were brought into this town. Since that time the town has pursued the even tenor of its way, with little to disturb the still waters of its social, religious or political life. Its growth in business activity and in population have hardly been sufficient to balance its losses. The number of children between the ages of four and sixteen thirty years after town organization, is 98, less than one-half what it was then. Property valuations, however, do not show disparagingly. The grand list now reaches \$267,423. Most of the mills on the streams have been abandoned, but grist and saw mills are still maintained by



F. W. Cunningham, John D. Moffitt and Eugene Kimball, while William F. Palmer carries on the only store in the village and also officiates as postmaster and notary public.

Youngest and smallest of Windham county towns, with no special business facilities, Scotland can hardly be expected to take a conspicuous position. Successive generations of young men have emigrated hence to expend their energies and enterprise in other fields.

Scotland is honored in the memory of illustrious sons. Hon. Samuel Huntington, one of the distinguished men of his day in the state, is mentioned elsewhere in this work; it would be repetition to speak of him in detail here. Daniel Waldo, the famous chaplain of Congress, was born here September 10th, 1762; drafted into the continental army in 1778; afterward became pastor of West Suffield, Cambridgeport and several other churches; served as chaplain of the United States House of Representatives in 1856 to 1858; died in Syracuse, N. Y., July 30th, 1864, aged 101 years, 10 months, 20 days. Samuel Waldo, a distinguished artist, was born in Scotland in 1783. He was incited to the study and practice of art by the example and instructions of Reverend Joseph Steward. Success in Litchfield enabled him to visit England, where he studied portrait painting in the studio of Benjamin West. He returned in 1809, and for fifty-three years pursued his art successfully in New York and Hartford, becoming one of the best art critics as well as artists of his day, and was very highly esteemed by a large circle of friends.

The principal attention of the people is directed toward agriculture, and some improvement may be seen in that direction in recent years. Among such improvements may be noticed the organization of a Grange. Shetucket Grange, as it is named, was organized with twenty-four charter members, June 10th, 1887. The ceremonies of organization and installation of officers, which took place on the same evening, were conducted by D. M. Master Tucker of Lebanon, assisted by D. K. Bowen of Woodstock and members of Little River Grange of Hampton. The first set of officers thus installed were as follows: A. E. Wellden, worthy master; Mrs. E. P. Brown, lecturer; Caleb Anthony, secretary; A. M. Clark, Steward; A. H. Gallup, assistant steward; C. M. Smith, chaplain; J. Anthony, treasurer; R. T. Haskins, gate-keeper; Mrs. D. P. Walden, Pomona; Flora Gager, Ceres; Lillie Baldwin, Flora. With the introduction of various

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R J Hawkins





improvements and attractions in the arts of agriculture the tide which has now for many years been setting away from the rural sections of New England to the centers of population may turn and bring again to the beauties of these hills and valleys a people who shall enjoy their health giving and soul elevating atmosphere and influences. Like many other towns of its class, Scotland seems to be living mainly in pleasant dreams of retrospect. The main center of the town has by the roadside the old time tavern, but its hollow and vacant rooms, with their well-worn floors and soil marks of previous generations of active guests, only tell of the life that was once manifest here which stands in bold contrast with the quietness of the present. Surrounding its village green, which presents a pleasing landscape, stand the old tavern and a row of superannuated tradesmen's shops, a school, church, chapel, store and post office. Back of the church is a small burying ground in which rest the remains of some of the foremost families of the parish. Two granite monuments bear the family name of Fuller. One of these is erected to the memory of Josephine, wife of George Fuller, who died July 11th, 1870, at the age of a little more than thirty-four years. The other is a granite spire containing the names of David L. Fuller, born September 10th, 1787, died August 6th, 1872; Frank A. Fuller, born December 21st, 1839, died March 22d, 1867; Elizabeth K. Fuller, born April 4th, 1829, died July 27th, 1869; and three others. The spire is about fifteen feet high. The first mentioned monument is surmounted by a life-sized angel in marble.

#### BIOGRAPHICAL SKETCHES.

RUFUS THOMPSON HASKINS was born at Rochester, Mass., December 29th, 1839. He is a son of Charles H. and Almira Haskins, the former born at Middleborough, Mass., January 28th, 1816, and the latter at Rochester, Mass., April 16th, 1818. R. T. Haskins lived on a farm until he was 15 years of age, then went on a whaling voyage in the bark "Newton," Captain George Sherman, sailing from New Bedford. After a cruise of thirty-four months the vessel was stove in the ice in the Okhotsk sea, and the crew reached home on various vessels about ten months later. Not discouraged by his first experience Mr. Haskins shipped again, this time as boatsteerer on the ship "Onward," Captain W. H. Allen. After three seasons in the same sea where

THE HISTORY OF THE

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the "Newton" was stove, the ship reached port with 6,700 barrels of oil. Mr. Haskins next went as mate on a British merchant vessel on a voyage to Europe. On reaching home he shipped as third mate on the ship "Onward" with the same captain with whom he made his previous whaling voyage. This voyage yielded 7,000 barrels of oil. After a few months at home Mr. Haskins shipped as mate of the same vessel on a voyage to the Arctic ocean, which yielded 5,500 barrels of oil. His next voyage was as mate of the ship "Contest." After 1,000 barrels of oil had been taken, the ship, with thirty-one others, was caught in the ice. All abandoned her, taking the small boats. The men cut and broke the ice for nearly twenty miles before reaching open water, and cruised forty miles further, when they were rescued and carried to the Sandwich islands. From there Mr. Haskins sailed to San Francisco and came home overland. His next voyage was in the ship "Jerry Pery" to the Arctic ocean. On this voyage they found the ship "Helen Snow" abandoned. Dividing the crew of the "Pery," Mr. Haskins took the ship in charge and after finishing the season in her, brought her to San Francisco.

In 1867 Mr. Haskins joined Social Harmony Lodge, No. 7, F. & A. M., of Wareham, Mass. When home from one of his voyages he married Mary Ellen Anthony, of Scotland, Conn., July 11th, 1867. In 1869 he bought the farm where he has resided since he retired from a seafaring life. In politics he has been an active republican, has held many town offices and in 1884 represented the town in the state legislature. His children are: Rufus C., born July 24th, 1871; Leander O., February 29th, 1876; Jessie A., July 13th, 1877; Flora M., November 26th, 1880, and Edith A., January 30th, 1884.

WILLIAM F. PALMER.—Vaniah Palmer, the grandfather of William F. Palmer, resided in Scotland, then the town of Windham. He married Cynthia Fitch, whose son John, born in Scotland on the 12th of March, 1795, in 1820 married Charlotte G. Bingham. Their children were: Emily C., William F., Henry W., Lewis C., Sanford K., John P. and Charlotte E.

William F. Palmer was born June 29th, 1824, in Scotland, and with the exception of seven years in Springfield, Massachusetts, has passed the whole of his life in his native town. After an elementary education received at the schools near his home, he engaged until the age of twenty-two in labor on the farm. He

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The third was the discovery of gold in Colorado in 1858. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The fourth was the discovery of gold in Arizona in 1863. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The fifth was the discovery of gold in New Mexico in 1861. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The sixth was the discovery of gold in Texas in 1856. This discovery led to a great influx of people to Texas, and the state became a great center of population. The seventh was the discovery of gold in Florida in 1845. This discovery led to a great influx of people to Florida, and the state became a great center of population. The eighth was the discovery of gold in Georgia in 1842. This discovery led to a great influx of people to Georgia, and the state became a great center of population. The ninth was the discovery of gold in Alabama in 1840. This discovery led to a great influx of people to Alabama, and the state became a great center of population. The tenth was the discovery of gold in Mississippi in 1838. This discovery led to a great influx of people to Mississippi, and the state became a great center of population.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Nevada in 1859 was the second of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Colorado in 1858 was the third of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Arizona in 1863 was the fourth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in New Mexico in 1861 was the fifth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Texas in 1856 was the sixth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Florida in 1845 was the seventh of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Georgia in 1842 was the eighth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Alabama in 1840 was the ninth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Mississippi in 1838 was the tenth of a series of discoveries that led to the great influx of people to the western states.



*William F. Palmer*





was then for a brief time employed in teaming, and subsequently entered the service of the Hartford, New Haven & Springfield Railroad Company. But the scenes of his boyhood proving more attractive, he returned to Scotland and for awhile engaged in farming. Mr. Palmer, at a later date, in connection with a partner, embarked in mercantile ventures, and in 1882 purchased the entire business interest, which he now controls. In 1866 he was elected to represent his town in the state legislature, and in 1872 was appointed postmaster, which office he still holds. He also for many years held the office of justice of the peace, and has been since 1874 town treasurer and town clerk. He is a trustee of the Willimantic Savings Institute, and is frequently called upon to act as executor, trustee and administrator. He is a member of the First Congregational society of Scotland, and treasurer and clerk of the society. Mr. Palmer was married October 14th, 1850, to Susan B., daughter of Thomas Webb, of the same town. They have one daughter, Ella Brewer, the wife of James H. Johnson.

**SAMUEL B. SPRAGUE.**—Samuel and Ruhamah Borden Sprague were the grandparents of the subject of this biography. His father, William B. Sprague, was born in South Killingly, and some years later removed to the town of Scotland, then a part of the town of Windham. He married Hannah, daughter of Ebenezer Fuller, of Scotland. The children of this union who grew to mature years were: Samuel B., Hannah M. and James W.

Samuel Borden Sprague was born on the 15th of October, 1823, in South Killingly, and after a common school and an academic education spent some time as a teacher. Preferring, however, the active and healthful pursuits of a farmer, he located on the homestead farm, where he has since resided, his abilities having been chiefly directed in the line of agriculture. He has been more or less active in the arena of politics, and as a republican was in 1877 elected to the Connecticut legislature, serving meanwhile on the committee on roads and bridges. He has been for a long period chairman of the board of selectmen of his town, and at present fills the office of trial justice. His well known integrity and ability have caused his services often to be solicited for the offices of executor, administrator, and for kindred trusts. He is a member of the Congregational church of Scot-



land, and has at various times been superintendent of the Sabbath school.

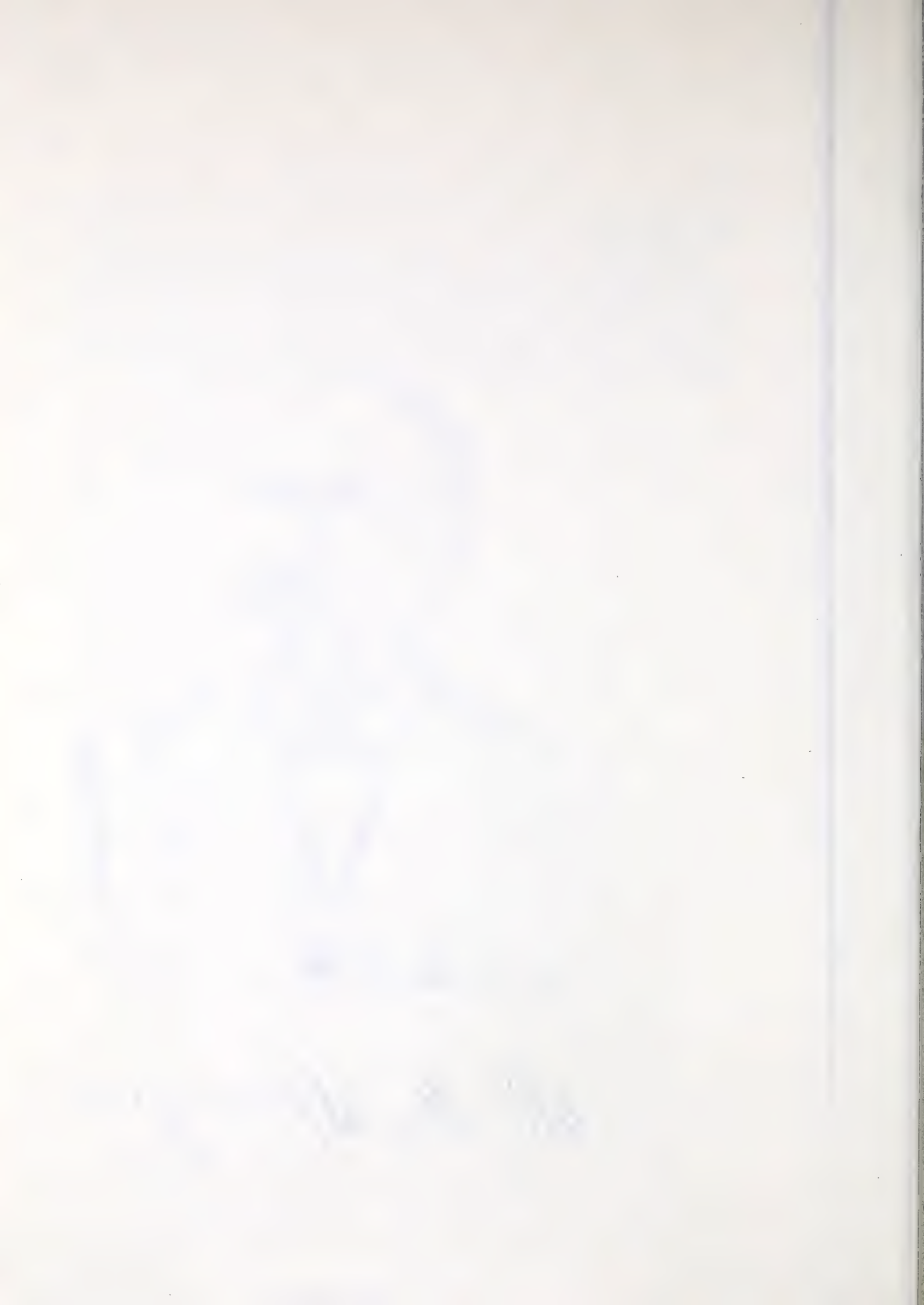
Mr. Sprague was, on the 24th of November, 1847, married to Emma, daughter of Nathan Gallup, of Windham, whose death occurred March 28th, 1878. Their only child, William F., died at the age of four years. He was again married November 28th, 1878, to Lois G., daughter of Mason Burnham, of Scotland.





S. B. Sprague





## CHAPTER XIX.

### THE TOWN OF CHAPLIN.

General Description.—Settlement of the Region.—An Ecclesiastical Society Organized.—Town Privileges Obtained.—General Progress.—Manufactures.—Paper Mills, Lumber Mills, and Manufactories of Wheel-barrows, Plow-beams, Spools, Woolen Cloth, Boxes and Shingles.—Schools and Teachers.—The Church of Chewink Plains.—A Protestant Methodist Church.—Deacon Benjamin Chaplin.—The Congregational Church.—Its Successive Pastors.—Biographical Sketches.

CHAPLIN, one of the smallest towns of Windham county, lies in the southwestern part, on the western border and next north of the town of Windham. It is bounded on the north by Ashford and Eastford, on the east by Hampton, on the south by Scotland (for a short distance) and Windham, and on the west by Mansfield, in Tolland county. The surface is considerably hilly, and much of it is covered with forest growth which affords timber for building and other purposes. Much of the soil, however, is good, and agriculture may be successfully carried on. The New York & New England railroad runs across the southeast corner of the town, and affords communication at Goshen Station in the town of Hampton and about three miles from the village of Chaplin. The township has an area of about twenty square miles, being six miles long from north to south and a little more than three miles wide. The Natchaug river runs through the town, entering at the northeast corner and leaving at the southwest corner, receiving on its way Ames' brook from the east and Stone House brook from the west. The village is one of those quiet, homelike, mature villages, characteristic of the rural and agricultural sections of New England. A social and homogeneous character marks the inhabitants to a remarkable degree. The high moral tone pervading the people, and the peacefulness of the community and the long life of individuals, which are open facts here, afford valuable suggestions to those who would study the social elevation of humanity.



The northwest part of Hampton was for many years held mostly by non-residents. But few attempts were made at settlement in that section. The first permanent settler of whom we have any knowledge was Benjamin Chaplin, whose father, a deacon by the same name, lived in the southwest part of Pomfret. On arriving at his majority, he went into the wilderness, and for a while lived a solitary life here, in a clearing which he had made on the banks of the Natchaug. Here he engaged in making baskets and wooden trays. In 1747 he married Mary Ross, a widow, the daughter of Seth Paine, of Brooklyn. Not long after, he built a large and handsome mansion, still known as the old Chaplin house, where he reared a numerous family. Mrs. Chaplin equalled her husband in thrift and economy, and they soon accumulated property. Like his father-in-law, Mr. Chaplin was a skillful surveyor, and became very familiar with all the land in his vicinity, and often was able to buy large tracts at a small price. In 1756 Mr. Chaplin purchased of William and Martha Brattle, of Cambridge, for £1,647, seventeen hundred and sixty-five acres of land, mostly east of the Natchaug and crossing it in nine places, which, with other acquisitions, gave him a princely domain. Some eligible sites were sold to settlers from Windham and adjoining towns, but the greater part was retained in his own possession. He laid out plans, built houses and barns, and otherwise exercised his ownership and disposition to improve his estate. He was a man of strongly marked character, shrewd and far-seeing, a friend of mankind, the church and the state, and was highly respected throughout the range of his acquaintance. He was of a decidedly religious turn, and read much on subjects in that line. He attended church in South Mansfield, riding six miles on horseback over the rough path, with bread and cheese in his saddlebags for luncheon and a daughter on the pillion behind him to jump down and open the bars and gates on the way. In 1765 he united with the First church of Mansfield, and ten years afterward was chosen one of its deacons. Though his residence was in Mansfield, he owned much land in Hampton, and was actively interested in its affairs. His daughter Sarah married James Howard; Eunice was the wife of Zebediah Tracy, Esq., of Scotland Parish; Tamasin, the wife of Isaac Perkins, Esq., of Ashford; and Hannah, the wife of Reverend David Avery. His only son, Benjamin, a young man of much promise, died in

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is composed of members who are physicians, dentists, and other health care professionals. The Association's primary concern is the advancement of the medical profession and the improvement of the health of the people. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Journal contains articles on a wide variety of medical topics, including medicine, surgery, dentistry, and public health. It also contains information on the activities of the Association and its members.

The Journal of the American Medical Association is published weekly, except for one issue which is published bi-weekly. It is published in English and is available to members of the Association at a special rate. It is also available to non-members at a regular rate. The Journal is published by the American Medical Association, which is located at 535 North Dearborn Street, Chicago, Illinois. The Association's telephone number is (312) 462-5000. The Journal's website is <http://www.ama-assn.org>. The Journal is a valuable resource for medical professionals and the public alike. It provides up-to-date information on the latest medical research and practice. It also provides information on the activities of the American Medical Association and its members.

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1789. He had been married to a granddaughter of President Edwards, and left three sons, Benjamin, Timothy and Jonathan Edwards. Deacon Chaplin died March 25th, 1795, in the seventy-sixth year of his age, leaving an estate valued at nearly £8,500, including over two thousand acres of land, four houses and eight barns. In his will he gave three hundred pounds as a permanent fund for the encouragement of Gospel preaching in the neighborhood of his homestead.

Chaplin was incorporated as an ecclesiastical society in October, 1809. It included residents of the western part of Hampton with some of Mansfield and Windham so situated that their convenience was enhanced by joining this society. William Perkins, of Ashford, was appointed to enroll the names of all within prescribed limits who should elect to become members of the new society and to act as its moderator at its first meeting, which was held December 4th, at the dwelling house of the late Benjamin Chaplin. The first members of the society thus enrolled were Israel, John, Thomas and Francis Clark, James Clark, senior and junior, Ebenezer Cary, Jared and Joseph Huntington, Joseph and Elisha Martin, Roswell Bill, Chester Storrs, Matthew Smith, Daniel, Nathaniel and Joseph Moseley, Rufus Butler, John Rindge, William Moulton, Elkanah Barton and Nathaniel Cutler. At its second meeting this society took a step in advance of the age in voting to admit a woman as a member of the body. This woman was Mrs. Lois Robbins, a widow who was training up a large family and successfully administering an encumbered estate. Further particulars of the history of this society and its management of church affairs will be given in connection with the church history of this town.

The need of a more distinctly civil organization was soon felt, and in May, 1822, the assembly granted town privileges to Chaplin. The bounds of the ecclesiastical and school societies were soon after made identical with those of the town. The first meeting of the town convened July 4th, 1822. Erastus Hovey was made moderator. Orin Witter was chosen town clerk and treasurer; John Ross, William Martin, Origen Bennett, Luther Ashley and Nehemiah Holt, selectmen; Abel Ross and James Utley, constables; James Moseley, Jr., Elisha Bill and Judson Metcalf, grand jurors; Enoch Pond, Darius Knight, Heman Clark and Isaiah Geer, tithingmen; Jonathan H. Ashley, sealer of weights and measures; Erastus Hough, Matthew Smith and



## 1. Introduction

The purpose of this study is to investigate the effects of the proposed system on the performance of the system. The study is divided into two main parts: a theoretical analysis and an experimental evaluation. The theoretical analysis is based on the principles of the system and the experimental evaluation is based on the results of the experiments.

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John Clark, fence-viewers. The population of Chaplin at that time was about eight hundred. The development of business enterprises was quickened by the town organization. Peter Lyon set up a paper mill in the south part of the town. Major Edward Eaton engaged in lumber operations and built new houses in Chaplin village. Boot making was carried on to a large extent. A tannery was actively maintained, and attempts were made to establish an iron foundry. The culture of silk received considerable attention, and palm leaf hats were successfully manufactured. The Natchaug affords considerable power for manufacturing purposes, but the remoteness from railroad was an obstacle against the development of manufacturing enterprises at a time when other localities were making rapid strides in that direction. Thus the manufacturing industry scarcely increased for half a century. A paper mill has been kept at work for many years. The manufacture of spindles and plow handles was established some years ago. Agriculture, however, is the leading pursuit, and silk culture has received some attention.

The paper mill in the south part of Chaplin was built by Peter Lyon, Esq. His father was one of the solid men of eastern Massachusetts. He afterward became a paper manufacturer at Newton Falls. He made by hand the paper used by the *Daily Sentinel*, *Weekly Galaxy* and the *Daily Courier*, when first printed. He was the foremost in establishing Meridian Lodge of Masons in Needham, of which he was for several years master. He died in Chaplin, November 18th, 1863, aged 87. He was buried in Milton, Mass., his native place. A few years before his death on the streets of Boston, he met Mr. Buckingham, publisher of the *Galaxy*, for whom he formerly made paper; they grasped each other by the hand, "What!" said Mr. Lyon, "You alive?" "Why," said Mr. Buckingham, "Are you really alive?" The meeting was such as old and generous hearted friends always have. About the year 1837 he purchased a tract of land of the late John Wells, in eastern Connecticut, making as his friends called it, a domestic paradise in the woods and erecting his mills on the Natchaug river in Chaplin. His sons for a time took charge of the paper mill, after which it came back into his hands. He afterward sold the mills to Mr. John Page, who carried on the business for a time, when they passed into the hands of Mr. John Dickey, then Green & Bathwick purchased and run



the mills until they were burned to the ground. Afterward they were rebuilt by Morey & Fuller, who also built the large reservoir near the line in Ashford. Again the mills were burned, when the Case Brothers of Manchester, rebuilt the mills, and for several years Mr. William Hodge, an experienced paper maker from Poquonock, acted as their superintendent. When he left, Mr. Frederick Case purchased the mills of his brothers, removed to Chaplin and carried on quite a successful business until he made another exchange with his brothers Willard and Wells, who continued the business until they sold to the present owners, Samuel A. and William N. Smith. The main building is 40 by 70, two floors, and machine room, 40 by 100, one floor. They employ from 15 to 20 hands and the annual product is about one thousand tons. The water power is excellent and usually sufficient, but when the water is low, they use also a steam engine of 90 horse power.

About one quarter of a mile below the old paper mills, was the old Howard saw and grist mill. A few years since, this mill was rebuilt and modified as a pulp manufactory. The original company consisted of Nettleton, Moore & Thompson. They were accustomed to make from forty to fifty hundred pounds of pulp per day. The mills were sold to Mr. Meloney, who carried on the pulp business until the mill was much injured by a high freshet of the Natchaug river. The privilege was then purchased by the Case Brothers, rebuilt and enlarged, and changed into a paper mill. The upright part is 40 by 60, three floors, machine room 44 by 70, one floor, with projections for storage, etc. The water power is estimated at about one hundred horse power. About two tons of paper per day is the product of this mill.

About half a mile below this mill are the Ross mills. The late Sherman Ross built this mill as a wheelbarrow manufactory. There are also a shop for turning spools from white birch, and a saw and grist mill. These mills are now owned by George Ross and his son Charles, who do quite a business in their saw and shingle mill, and in their grist mill. They buy grain by the car load and grind for the markets as well as for home customers. About three miles above the paper mills on the Natchaug river are the Griggs mills, formerly the Moseley mills. Here, for more than a hundred years, have been a saw and grist mill, generally doing a thriving business. The mill is located in the





northeast corner of the town. It was established first by Benjamin Chaplin. He sold it December 2d, 1771, to Nathaniel Moseley. It was an old mill then. The latter sold it in December, 1782, to Flavel Moseley and he to John Fuller, May 22d, 1823. After the death of the latter his administrators sold it to Royal Copeland, March 25th, 1829, and by him it was sold to Josiah C. Jackson, February 16th, 1830. He sold it to Jared Clark and Newel Allen, September 28th, 1833, and they sold it to David A. Griggs, the present owner, February 11th, 1837. For many years a good business in plough beam and plough handle making was carried on, and also the manufacture of wheelbarrows. In an additional shop, the late Nathan Griggs made spindles for the factories, doing a successful business until he was fatally injured in the establishment, and after his death the business was no longer carried on. Only the saw and grist mills are now in operation.

On the Stone House brook as it is called, the old clothiers' works of Kingsbury & Bingham were formerly located, and in the olden time, before woolen cloths were so largely manufactured in the woolen mills, a successful business was done at this place. When this business declined, Deacon Ephraim Kingsbury used the establishment for a box factory, and turning lathes, where he worked on both iron and wood. A saw mill here did a good business. Half a mile below was the Bennett saw mill, now owned by C. E. Griggs. The plough beam business has of late years been carried on at this mill. A mile above was the shingle mill of Mr. Jirah Backus, now unoccupied, and the mill-pond has been a fish-pond, of popular resort. Stone House brook, as good fishing ground, has been known even in some of the cities of the state.

The schools of Chaplin, select and district, have been in good repute. C. Edwin Griggs and Clark Griggs, both graduates of Amherst; Julian Griggs, of the scientific department of Yale College; Clinton J. Backus, of Amherst College; Edward F. Williams, of Williams College; Reverend George Soule, of Amherst; Reverend Roswell Snow, of Yale; Edgar S. Lincoln and Charles H. Williams, of Eastman's Business College, all went from Chaplin. Miss Catherine F. Griggs, Mary E. Williams, Edith A. Church, Nellie M. Griggs, Annie M. Griggs, Jennie E. Griggs, Hattie A. Griggs, Lena R. Church, Isadore P. Church, Delia M. Eaton and Lydia Ashley were all natives of this town and members of Mt.



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Holyoke Seminary at South Hadley, Mass., all but one fitted to enter that institution at Chaplin Center school. Mr. Clark H. Griggs was in the army and rose to be head clerk in the patent office at Washington. Julian Griggs now occupies a good position as civil engineer, and Clinton J. Backus is principal of one of the schools of St. Paul, Minn. Among those natives of Chaplin who have reached distinction, may be mentioned Hon. Edwin Jones, a wealthy lawyer in Minneapolis, one of the directors of the American Board of Foreign Missions, and said to be the largest giver to benevolent objects of any member of the Congregational church in the country; Mr. George Griggs, a merchant in New York, and during the last years of his life connected with one of the largest insurance companies in the country; Mr. Wales Eaton, a large silk dealer, having an office in New York; and Mr. Charles Backus, a successful banker in Illinois. The late Major Edwin Eaton attained large wealth as a carpenter and dealer in timber. It is said that he built more than half the houses in Chaplin Center, several meeting houses in other towns, and for a time contracted for timber for the Spragues in building up their manufacturing villages.

The population of Chaplin, at the incorporation of the town, was about 900; the present population is 627. Chaplin furnished a good number of soldiers in the war of the rebellion and was ahead of her quota when the war closed, and the war debt is paid. In one battle three of her soldiers were killed; in fact, she lost heavily during the war. One of her selectmen at the time of enlistment died a prisoner.

During the war of the revolution a small Congregational church was constituted in what is now the southeast part of Chaplin, on what is called Chewink Plains, a locality of flat land which was much frequented by the little birds in whose honor the name was given. The original members of this early church were mostly from the Windham church, and it had only one pastor, Reverend John Storrs, a native of Mansfield, son of the minister in that town, and in the line of distinguished clergymen of the name. He was a faithful and useful man, but at his death in 1799 the church became extinct, thirteen of its members returning to the church in Windham. There remains now to mark the location of this original church a burying ground, which lies in the waste of wild land a little north of the New



England railroad crossing, on the road from Chaplin to Scotland. It covers about two acres, and the peacefulness of its retreat seems enhanced by the murmuring sighs of the breezes that pass through numerous white pine trees which occupy the ground. Many old graves are unmarked. The oldest dates discernible on the monumental slabs indicate the early years of this century. Many of the old name of Canada appear, and this name shows in later years the change to modern form as Kennedy. On a conspicuous brown stone slab we read: "Our Dear Brother, J. S. Colburn, Member of Co. H, 18 C. Vol., Died at Danville, Va., A Prisoner of War, Dec. 18, 1864, *Æt.* 20 yrs., 7 mo. 'Thou hast left us, Fare thee well.'" Other family names that appear on headstones are Smith, Hunt, Button, Allen, McCoy, Dean, Blackman, Flint, Ashley, Kelley, Walcott, Upton, Bugbee, Colburn, Holt, Nichols, Lawton, Neff, Wyllys, Burrows and Martin.

At some time between 1840 and 1850, a small Protestant Methodist church was formed in the south part of the town, to which Elder Jones ministered, preaching in school houses and private dwellings. After his death this church also became extinct.

We have already said that the founder of settlement here was Deacon Benjamin Chaplin. His Christian character, beautifully manifested in his life, has been a subject for the admiration and emulation of many generations, and must continue to be until the wheels of Christian civilization turn backward. As Deacon Chaplin drew on toward the end of life, and thought how God had blessed him in things temporal as well as things spiritual, his pleasant home, his good children, filling places of influence, honor and usefulness, the thought pressed upon him, "How can I best serve my generation after I have passed to my home above?" Although almost or quite as many inhabitants occupied what is now the boundary of the town, yet few of them were in what is now the center of the town. On Tower hill, Bare hill, Natchaug, Chewink plains and Bedlam were found most of the people, yet all of them must go from two to five miles to find a place of public worship, and not one of these places was adapted to be a center for a place of worship. Near his residence must be the natural center, the place for a meeting house, to accommodate all parts of the new town, which was sure in time to be incorporated. He therefore made a will, characteristic of the man, and likely to carry out the purpose he had in mind.





He bequeathed the sum of three hundred pounds for the support of a learned orthodox ministry. If any of his heirs endeavored to prevent the carrying out of this purpose, and to make this part of his will inoperative, such person or persons were to be disinherited and to receive nothing from his estate. From the income of this permanent fund, a minister professing and preaching the doctrines of the Gospel, according as they are explained in the Westminster confession of faith, was to be in part supported. If the question arose whether any preacher did thus teach, it was to be decided by the ministers of the Windham County Association. An ecclesiastical society must be formed before January 1st, 1812, and religious services must be held within one mile and a quarter of his dwelling house. Regular preaching must be maintained to entitle the society to use the income from this fund, and by regular preaching was meant at least forty Sabbaths each year. This fund was enlarged by subscriptions from the people, by the sum of five hundred pounds, subject to the same conditions and limitations as that of Deacon Chaplin.

The ecclesiastical society was incorporated by the general assembly in October, 1809—"Voted, that the School House in Chaplin District be the place of public worship; that we set up steady preaching bearing date from the first Monday of December, 1809." A committee was appointed to supply the pulpit. It was found so difficult to agree upon the location of the meeting house to be built that it was voted to apply to the county court to settle the question. This vote was taken August 13th, 1810. A petition was sent to the general assembly for permission to raise by a lottery the sum of two thousand dollars for the purpose of building a meeting house, and four managers were nominated to act in this business. It does not seem that success attended this effort. Subscriptions in money, building materials and labor were raised for the building of the meeting house, and it was accepted as completed according to contract September 14th, 1815. It was not finished as it was intended eventually to be, but so that public worship could be held in it.

Neither pews, slips nor pulpit were provided, but the people went up with joy to the courts of the Lord, to worship Him in His own house. After a number of years a steeple was built upon the east end of the meeting house, a bell procured in 1837, the pews or slips were constructed, and a lofty pulpit placed for





the elevation of the minister. Thus they intended to have their pastors *settled over* the people. Many years after, one of the pastors expressed the earnest wish to have the pulpit brought down from its great altitude, that he might be *among* his people as one of them, saying when his Master wished him to come up to heaven he hoped he should be ready, but while he was upon earth he did not wish to be placed somewhere between earth and heaven. The pulpit was brought down as he wished, and yet it was too high for some of his successors, and it has been brought down several feet lower, and now it has only the elevation of the modern pulpit. A number of years since, the people feeling the need of a lecture room or vestry, moved the meeting house about fifty feet on the hillside, and constructed a very commodious vestry under it, where the evening meetings and other religious and social gatherings are accommodated. Thus the same meeting house has been occupied during the entire history of the church, except for a short time when worship was held in the Center school house.

The Congregational church was organized by an ecclesiastical council, May 31st, 1810, consisting of fifteen members. Present on the council: Reverend Nathan Williams, D. D., of Tolland, moderator; Reverend Moses C. Welch, of North Mansfield, scribe; and Reverend Hollis Sampson, of Eastford, with their delegates. The creed and covenant adopted by the church were approved by the council.

The church has had ten deacons: Ebenezer Cary, Nathaniel Moseley, Elkanah Barton, Roger Clark, Darius Knight, Jared Clark, Ephraim Kingsbury, Otis Whiton, John W. Griggs and William Martin. All have finished their work upon earth except Deacons Griggs and Martin, who are now acting deacons.

The church has had six pastors and several stated supplies. Reverend David Avery, Reverend Nathan Grosvenor and Reverend John R. Freeman are the only stated supplies who have served for any considerable time. Reverend David Avery labored at the time of the formation of the church, was one of the original members, married Deacon Chaplin's daughter Hannah, preached in Chaplin and in Bennington, Vt., and died while laboring in Virginia February 15th, 1817. Reverend Nathan Grosvenor made his home in Chaplin during the closing years of his life, died in Chaplin, and was buried in Pomfret in the ancestral cemetery. Reverend John R. Freeman, after leaving



Chaplin, preached in Andover, Conn., Barkhamsted and Westford, where he died December 6th, 1876. Reverend Francis Williams, of Chaplin, preached his funeral sermon. He was buried in the beautiful cemetery in Westford.

Reverend Jared Andrus, a native of Bolton, Conn., was installed December 27th, 1820, being the first of the six regular pastors. He was dismissed May 11th, 1830. He was born May 6th, 1784, and died November 12th, 1832, having been installed over the Congregational church in North Madison, Conn., in the preceding June. He was buried in the cemetery at North Madison. Reverend Lent S. Hough was ordained in Chaplin August 17th, 1831, and was dismissed December 20th, 1836. After leaving Chaplin, Mr. Hough preached in North Woodstock 1837-41; North Madison, 1842-45; Bethel, 1845-46; Middletown, 1847-63; Wolcott, 1863-69; Salem, 1869-70; Niantic, 1870-77; and died in Poquonock September 22d, 1879, aged seventy-six.

Reverend Erastus Dickinson, born in Plainfield, Mass., April 1st, 1807, ordained pastor of the Congregational church in Canton, Mass., 1835, was installed the third pastor in Chaplin October 25th, 1837, and was dismissed January 2d, 1849. Mr. Dickinson preached, after leaving Chaplin, in Marshfield, Mass., Colchester, Conn., and in Sudbury, Mass. He was dismissed on account of failing health, and only preached occasionally afterward. He removed to Bricksburg, now Lakewood, N. J., where he resided about twenty years. He died September 4th, 1888, aged eighty-one.

Reverend Merrick Knight, born in Northampton, Mass., January 15th, 1817, was ordained in Chaplin as the fourth pastor May 1st, 1850, and dismissed December 31st, 1852. Mr. Knight afterward preached in Stafford, Hebron, North Coventry, Broadbrook, Rocky Hill, Torrington, New Hartford, South and East Hartland, where he is still laboring in the work of the ministry.

Reverend Joseph W. Backus, the fifth pastor, a native of Franklin, Conn., was ordained in Blackstone, Mass., installed in Chaplin January 23d, 1856, and dismissed January 1st, 1858. Mr. Backus afterward preached in Leominster, Mass., Lowell, Mass., Rockville, Thomaston and Plainville, where he still labors in the ministry.

REVEREND FRANCIS WILLIAMS, the sixth pastor, was born in Ashfield, Franklin county, Mass., January 2d, 1814. He





was the fourth son of Captain Israel and Lavina Joy Williams. The family consisted of nine sons and two daughters. He prepared for college at Sanderson Academy in Ashfield, Amherst Academy and the academy at Shelburne Falls. He entered Williams College in 1834 and graduated in the class of 1838, speaking an oration at commencement. He was one of the prize speakers in his junior year, and had also a junior oration. Immediately after graduation he entered the Theological Seminary at East Windsor Hill, Conn., where he graduated in August, 1841. During his educational course, he taught in Coxsackie, N.Y., two terms in Hawley, Mass., and during the winter of his senior year he was principal of the Sanderson Academy in his native town, and one winter during his seminary course he was principal of the academy in Windsor, Conn. He was licensed to preach at the close of the middle year in the seminary, by the Franklin County Association at Coleraine, Mass. Nearly six months before he closed his seminary course, he received a call to settle in Eastford, Conn., and accepted it, on condition that he should complete his course at the seminary, supply the pulpit by exchanges, or by sending some of his classmates, whenever he wished; his salary then commenced, and he has been under a regular salary *continuously* from that day to the present. Reverend Doctor Tyler, of East Windsor Hill, preached his ordination sermon. General Nathaniel Lyon, of Eastford, graduated at West Point and came to his home at about the same time, and henceforth until Lyon's death, they became personal friends; Mr. Williams offering the prayer at his funeral. After a little more than ten years, Mr. Williams accepted a call to settle in Bloomfield, Conn. Reverend Doctor Milton Badger, of New York, preached the sermon of installation. In 1858, Mr. Williams accepted a call to settle in Chaplin, where he has remained for about thirty-two years. Professor Edward A. Lawrence, D. D., of East Windsor Hill, preached the installation sermon. His health has been good almost during his entire ministry. Since his graduation at the Theological seminary, in 1841, he has been but twice absent from the annual anniversary of the seminary, and then he was detained to attend funerals. For more than thirty years he has been a trustee in the Hartford Theological Seminary, only the Hon. Newton Case, of Hartford, being his senior in office. On several occasions he has been a member of the







Francis Williams.



examining committee in that institution. For several years he has been a director of the Connecticut Home Missionary Society and a trustee of the Ministers' Fund, and has never been absent from one of the meetings. For more than forty years he has been acting school visitor in the different towns where he has resided. In 1876 he was elected as a member of the legislature and was a member of the committee on temperance.

On the 22d of October, 1841, he married Miss Mahala B. Badger, daughter of Enoch Badger, of Springfield, Mass. She was sister of Reverend Norman Badger, a classmate of Stanton, the great war secretary, a professor at Columbia College, O., president of Shelby College, Ky., and died while chaplain in the army. She was also a niece of Doctor Milton Badger, long a distinguished secretary of the Home Missionary Society. They have had five children, four sons and one daughter. Two sons died in infancy. Edward F. graduated at Williams College in the class of 1858, taught for a short time, when failing health compelled him to return to his home in Chaplin, where he died October 6th, 1869, aged 24. Charles H. graduated at Eastman's Business College at Poughkeepsie, N. Y., became a member of Haight's Engineer Corps, took a severe cold while at Rondout, N. Y., surveying the Hudson River railroad, had severe hemorrhage of the throat, and died in Chaplin, December 19th, 1874, at the age of 26. Mary Elizabeth, their only daughter, graduated at Mt. Holyoke Seminary in the class of 1871, taught select school after graduation, married Reverend William H. Phipps, October 19th, 1872. He has been pastor in East Woodstock, Poquonock, and Prospect, Conn., where he has been pastor for about eleven years, and where he still continues his labors.

Seven sermons preached by Mr. Williams have been printed in pamphlet form, and several in part or in full in newspapers.

1. Temperance Funeral Sermon of Francis Squires. At his own request preached, Text 2d Kings, 10, 9. "Responsible Agents of Intemperance." In *American Temperance Preacher* No. 4.

2. Funeral of Benjamin Bosworth, Esq., of Lanthford.

3. Funeral of Reverend Asa King, pastor in Westminister, Conn.



4. Funeral of Mrs. Asa King, preached in Westminster.
5. Funeral of two soldiers from Chaplin, killed in the battle of Winchester, Earl Ashley and Anson A. Fenton, preached in Chaplin. Text, John 18, 36.
6. New Year's Sermon, January 5th, 1863, in Chaplin.
7. New Year's Sermon, January 3d, 1874, in Chaplin.

No ecclesiastical council has ever been called to adjust any church or ministerial difficulties, and no minister placed over this people has been accused of, or tried for any scandal or heresy while pastor here or elsewhere. It is a temperance town. No saloon, tavern or dancing hall is known to exist; and probably a dancing school or hall has not been known in the town in the last fifty years, if ever; certainly not in the last thirty years. Many noted revivals have taken place, and the church has been in a vigorous state for a rural community.

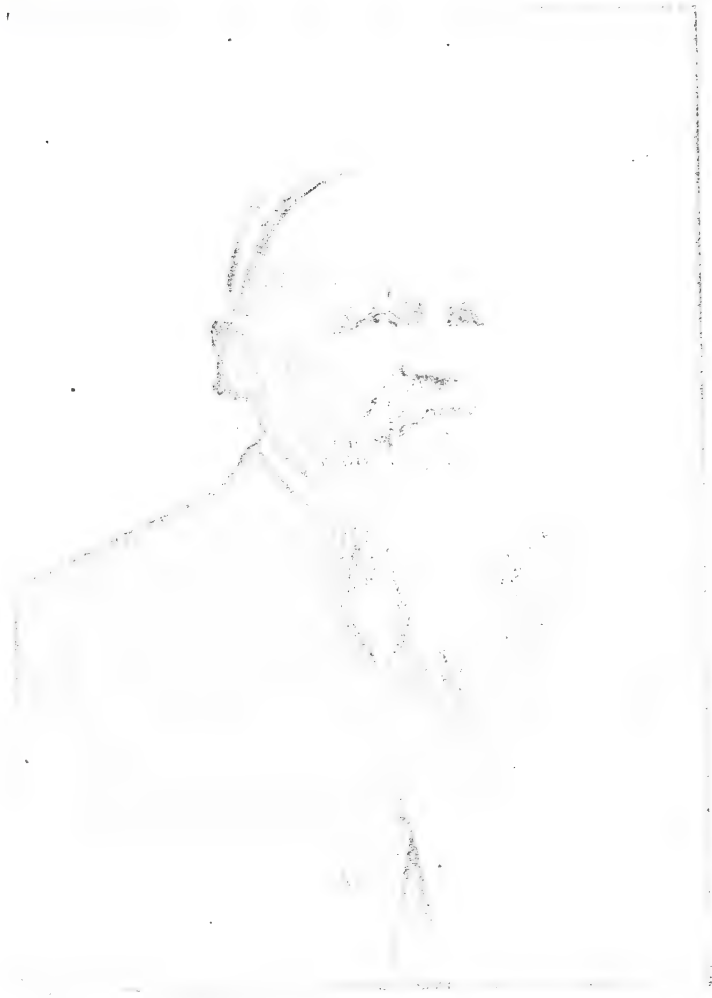
#### BIOGRAPHICAL SKETCHES.

DAVID A. GRIGGS.—Nathan Griggs, the great-grandfather of David A. Griggs, married Elizabeth Sharpe and resided in Pomfret. John Griggs, son of Nathan, married Ruth Ashley and resided in Coventry and Hampton, Connecticut. His son Daniel was born in Coventry, March 24th, 1779. He married Elizabeth Hewitt, daughter of Robert and Abigail Hewitt of Hampton. Robert Hewitt was a patriot of the revolutionary war. Daniel Griggs resided in Hampton, Brooklyn, Pomfret and Chaplin, where he died June 26th, 1862. He was a farmer and large owner of real estate. He had a family of eleven children, viz.: Elizabeth H., married Ephraim W. Day; Sophia S., married David G. Corey; Daniel A., David A., Nathan, George M., Lucy P., Appleton M., John W., Edward G. and C. Edwin; of whom four sons and two daughters survive and reside in Chaplin.

David A. Griggs was born June 23d, 1811, in Hampton, and during his minority lived in Hampton, Brooklyn and Pomfret (Abington Society). At the age of seventeen he united with the Congregational church in the latter place. At the age of twenty he became a resident of Chaplin, and soon after removed his church relation to the Congregational church in that town. From that time he taught school in winter and labored on his father's farm in summer until the year 1837, when he purchased a saw mill, grist mill and shingle mill which he still holds. The farm







*David A. Grizzo*





Edgar P. Lincoln



which is his present home he acquired in 1842, the residence having been erected in 1844. In politics Mr. Griggs was a whig, and has been a republican since the organization of that party. In 1841 he was chosen a justice of peace, which office he held until 1881, when age set a limit to his office. He was elected a representative to the Connecticut legislature in 1854. He has been frequently chosen to the position of selectman of the town; was especially earnest in his support of the government during the late war, and zealous in his efforts to furnish the quota of his town in that eventful crisis.

Mr. Griggs was married March 1st, 1837, to Damaris C., daughter of Chester Storrs, of Chaplin. Their children are Clark Hewitt, Catharine Ferdon and two that died in infancy. Mrs. Griggs died in 1854 and in 1855 he married Sarah L., daughter of Phares Barrows, of Mansfield, who had one child that died in infancy. His son Clark Hewitt was born January 27th, 1839, and graduated from Amherst College in 1863. He entered the service during the late war as hospital steward, and after undergoing a varied experience was discharged on account of illness, when he engaged in teaching. He afterward entered the patent office in Washington as clerk, and by his ability won rapid promotion. At the date of his death, November 11th, 1872, he filled the responsible position of principal examiner in that bureau. He married Mrs. S. S. Morris, a widow with two children, Emma and Ballard, and had three daughters, Kate P., Dora and Elise. Kate is the wife of William Robertson, of Washington, D. C.; Dora married Ernest I. Atwood, of Springfield, Mass., and Elise died in childhood. Catharine Ferdon married Edgar S. Lincoln, of Chaplin, and has two daughters, Lucy G. and Mabel S.

EDGAR S. LINCOLN.—Jonah Lincoln, the great-grandfather of Edgar S. Lincoln, was in his day a man of prominence in his town. He was for a long time judge of probate for what are now the towns of Hampton, Windham and Chaplin, and held various other offices of trust. He was the father of Dan Lincoln, who in 1812 married Mehitabel Flint. Among their eight children was a son Jared, born September 8th, 1823, in Windham, from whence he removed to Scotland and later to Chaplin. He was in early life a teacher, and afterward engaged in mercantile pursuits in Chaplin. He has for years been prominent in public affairs, represented his town in the state legislature and held various town offices. He married Joanna, daughter of Darius





Spafford, of Scotland. Their two children are Edgar S. and Clinton D., the latter having died in infancy.

Edgar S. Lincoln was born August 2d. 1847, in Scotland, where, upon the farm his youthful years were spent. Removing at the age of ten to Chaplin, he pursued his studies until the age of sixteen, and then entered Eastman's Commercial College at Poughkeepsie. After graduating he taught school several terms and finally entered his father's store in Chaplin as clerk. In 1871 he purchased the business which has since been successfully and profitably managed by him.

Mr. Lincoln was on the 8th of January, 1868, married to Miss Catherine F., daughter of David A. Griggs of the same town. They have two daughters, Lucy G. and Mabel S. Mr. Lincoln is a republican in his political affiliations. He has studiously avoided all tenders of office, the only exceptions being the acceptance of the position of probate judge and his election to the state legislature in 1880, both of which came to him unsought. He has taken no active part in the political contests of the day, finding his interests to center more directly in the field of business enterprise. He is a member of the First Congregational church of Chaplin and has been for ten years superintendent of the Sunday school.

WILLIAM ROSS.—The subject of this biography was the son of Elnathan Ross, who was born June 15th, 1772, and married Olive Storrs, whose birth occurred December 7th, 1774. The children of this marriage were eleven in number, as follows: Roxana, born in 1796; Harriet, in 1797; Ebenezer Storrs, in 1798; Olive, in 1800; Schuyler, in 1801; Earl, in 1803; Lydia Storrs, in 1805; Almyra, in 1806; William, November 24th, 1807; Caroline, in 1810; and Austin, in 1812. William, the fourth son in order of birth, was a native of Chaplin, where the chief part of his life was passed. He received no other advantages than those afforded by the schools of that early day in the town of his birth. When six years of age he went to live with his uncle, Abel Ross, in Chaplin, living with him till he was twenty-one years old. He soon after went to live in Ashford with General Palmer, with whom he lived two years.

In the spring of 1832, he married Miranda, daughter of John Hamilton Grant, of Ashford, a revolutionary soldier. The next day after his marriage he returned to Chaplin, having purchased the Avery farm, where he resided until his death.

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*William Cross*



This farm is now the property of his only son William. Mr. Ross was in his political principles a staunch whig and later a republican. He gave some attention to the affairs connected with his town and county, held the offices of selectman and assessor, and was in 1846 elected to the state legislature. He was an earnest and exemplary member of the Congregational church and a liberal supporter of the gospel. The death of Mr. Ross occurred on the 7th of August, 1885, and that of Mrs. Ross, May 22d, 1886.



1862

1. The first of the three main branches of the  
theory of the origin of life is the  
theory of spontaneous generation. This  
theory holds that life can arise from  
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theory of the origin of life, and it  
has been the basis of many of the  
theories of the origin of life that  
have been proposed since its  
invention.

## CHAPTER XX.

### THE TOWN OF PLAINFIELD.

Description.—Statistics.—Settlement and Settlers.—The Town Organized.—Conflicting Land Claims.—The Gospel Ministry.—Division of Lands.—Indian War.—Settlement of Land Disputes.—Progress of the Settlement.—An Epidemic.—The Separate Movement.—French Prisoners of War.—Town Officers, 1765.—Facilities of Commerce.—Old Tavern.—The Poor and the Oppressed.—Emigration.—During the Revolution.—Revival of Business Enterprises.—Increase of Manufacturing.—Highways and Bridges.—The Ecclesiastical Society and Church.—Congregational Church of Plainfield Street.—The “September Gale.”—The Separate Church.—Quaker Meeting House.

THE township of Plainfield lies in the southeastern part of the county, adjoining Griswold and Voluntown in the county of New London. It is about nine miles long from north to south and four to five miles wide. It has Canterbury on the west, also Brooklyn on the northwest, Killingly on the north, and Sterling on the east. The Quinebaug river forms, most of the way, the western boundary, and receives from this town the waters of branches, the Moosup and Mill rivers, which afford sites for a number of manufacturing establishments. The town is traversed by about twenty miles of railroad, the Norwich & Worcester line running through it lengthwise, and the Providence Division of the New York & New England railroad running diagonally across it. Beautiful fertile plains stretching northeast and southwest between the rugged hills, early attracted the attention of settlers and land speculators, and these fertile plains gave name to the locality and to the town. Some attention is given to agriculture, but the great industrial interest of the town is manufacturing. Several factory villages have grown up within its borders.

The town was settled in 1689. It was named and incidentally recognized as a town as early as October, 1700. It then included the territory of Canterbury. A division of territory into two ecclesiastical societies by a line following the Quinebaug most of the way was effected in October, 1702. The Indian name of

## THE HISTORY OF

### THE UNITED STATES OF AMERICA

The history of the United States of America is a story of growth and development. It begins with the first settlers who came to the continent in search of a new life. They found a land of vast resources and opportunities, but also one of challenges and hardships. Over the years, the country has grown from a small colony to a powerful nation, with a rich and diverse culture. The story of the United States is a testament to the resilience and spirit of its people.

The early years of the United States were marked by a period of exploration and discovery. The first settlers, who came from Europe, brought with them the knowledge and skills of their homeland. They built a life in a new land, facing many difficulties along the way. The country's growth was slow at first, but it gained momentum as more people came to settle in the new world.

The United States has a long and proud history. It is a country that has stood for freedom and democracy. The principles of the American Revolution have inspired people around the world. The country has grown from a small colony to a global superpower, with a strong economy and a rich cultural heritage. The story of the United States is a story of hope and progress.

The United States is a country of many faces. It is a land of diverse people and cultures. The history of the United States is a story of many different experiences and perspectives. The country has grown and changed over the years, but its core values remain the same. The story of the United States is a story of a nation that has overcome many challenges and emerged as a powerful and respected member of the world community.

the locality was Pantoosuck. The population of the town at different periods has been as follows: 1756, 1,800; 1775, 1,562; 1800, 1,619; 1840, 2,383; 1870, 4,521; 1880, 4,021. The grand list of the town was in 1775, £14,216; 1845, \$29,266.53; 1888, \$1,735,640.

The territory of this town was a part of the Quinebaug country, the purchase of which from the Indians and something of its settlement having been already given in another chapter will not be repeated here. In October, 1697, the general court ordered that the people inhabiting along the Quinebaug should be a part of New London county. The settlers on the east side of the river at the time of the town charter in 1699 were Isaac Shepard, Richard Pellet, Benjamin Rood, John Fellows, Samuel Shepard, John Spalding, Edward Spalding, James Kingsbury, Thomas Pierce, Thomas Harris, Matthias Button, Joseph Spalding, Jacob Warren, Nathaniel Jewell and Timothy Pierce. The area covered by the charter was "ten miles east and west and eight miles north and south, abutting southerly on Preston and Norwich bounds and westerly on Windham bounds, provided it doth not prejudice any former grant of townships." The charter granted the "powers and privileges of a township, provided it doth not prejudice any particular person's property."

The inhabitants of the Quinebaug plantation met to organize town government May 31st, 1699. Officers were chosen as follows: James Deane, town clerk; Jacob Warren, Joseph Spalding, Stephen Hall, William Johnson, Samuel Adams, selectmen; John Fellows, constable; Thomas Williams, surveyor. After electing town officers, the first vote was "To give the Rev. Mr. Coit a call for one quarter of a year for ten pounds." The invitation was accepted, and services were held during the summer, alternating between the east and west sides of the Quinebaug. The minister saw a lack of unity in the people, many of the settlers having little regard for religious matters, and refused to settle as pastor, but was retained as supply from quarter to quarter for some time.

Then followed a long controversy in regard to the conflicting claims of John Winthrop, Major Fitch, and the inhabitants of the town under the charter. This controversy lasted several years before a final settlement was reached, and greatly impeded the progress of the settlement of the town.

In 1701 the minister's salary, Mr. Coit being employed as be-



fore, was raised to twenty pounds a year in money and thirty pounds in grain, one-third of the grain to be rye, and the valuations on different grains to be fixed at two shillings for corn, three shillings for rye, and four shillings for wheat, per bushel. Town meetings were held alternately east and west of the Quinebaug, at Isaac Shepard's on the east side and Obadiah Johnson's on the west side. In 1702 a pound was built on each side of the river. Nathaniel Jewell was appointed pound keeper on the east side and Samuel Adams on the west side. Thomas Williams, Edward Spalding and John Fellows were surveyors for the east side, and Richard Adams and Thomas Brooks on the west side. A committee was appointed to have the inspection of Cedar swamp, which was then held in common, and they were empowered to seize any timber they might find being illegally appropriated therefrom. A meeting house was built on the east side of the river, on Black hill, which was convenient to a crossing place on the river. This first meeting house was begun in 1702, and completed so as to be accepted by the town in January, 1703. Meanwhile the town was divided into two ecclesiastical societies, the west society being relieved from taxation for this meeting house, but joining in support of minister until they were organized and had a minister by themselves. This meeting house was a rude affair—a rough frame covered with boards, and furnished with a temporary floor and temporary seats. In December, 1703, it was voted "To have the meeting house floored and a body of seats and a pulpit made, all to be done decently and with as much speed as may be, the ceiling to extend at present only to the girths." This order was probably soon carried into execution. In addition to what had been previously offered Mr. Coit, he was now promised equal privileges with other land owners in the purchase made of Owaneco for the benefit of the inhabitants.

The division of Plainfield territory into equal and regular allotments, and its distribution among such inhabitants as fulfilled the required conditions, were accomplished in 1704; the recipients throwing up their previous purchases into the common stock and each receiving an allotment with rights in future divisions proportionate to his interest in the common proprietorship. A broad strip of land adjoining the Quinebaug, extending from the north side of Moosup river to the Cedar swamp, was reserved as a general field, the great plain for corn planting, for



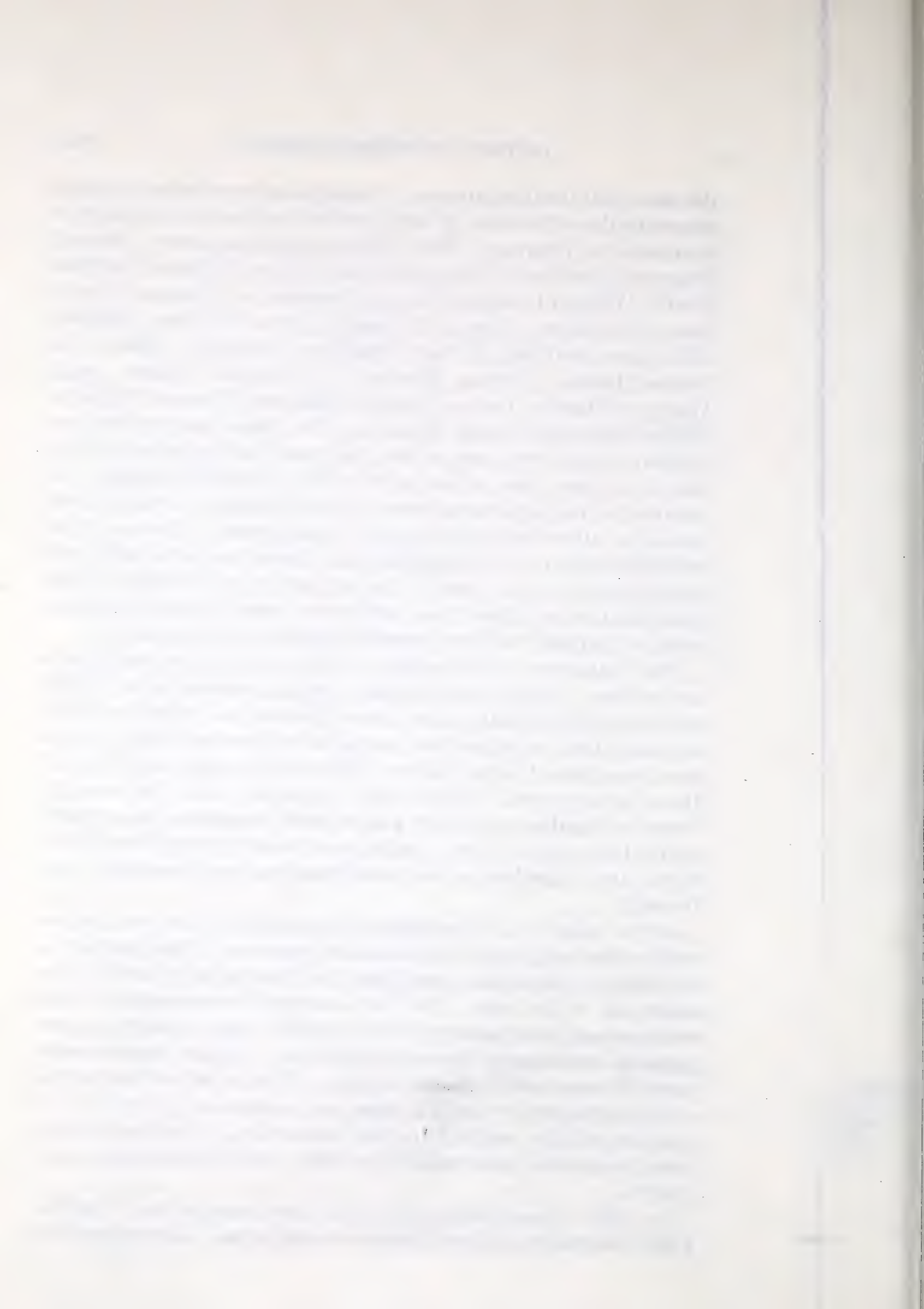


the use of all the inhabitants. Twenty-four proprietors received shares in this allotment, of one hundred acres each, which was completed in February, 1704. These proprietors were: Samuel Shepard, John Smith, Benjamin Smith, John Fellows, Ebenezer Harris, William Douglas, Thomas Stevens, Sr., Thomas Pierce, James Kingsbury, Edward Yeomans, Joshua Whitney, Stephen Hall, John Spalding, Edward Spalding, Benjamin Palmer, Nathaniel Jewell, Thomas Stevens, Jr., Matthias Button, Jacob Warren, Timothy Pierce, Joseph Parkhurst, Thomas Williams, James Deane and Joseph Spalding. To these twenty-four proprietors others were soon added, the town having ordered forty lots of the same size, so as to meet the probable demand. A number of the inhabitants were at first reluctant to resign their lands, but afterward came into the arrangement. Two or three individuals never did relinquish their individual ownership, and consequently had no share in the common proprietorship. New inhabitants who joined the settlement were granted an allotment on payment of three pounds into the town treasury.

The Indian war of 1704 subjected Plainfield to new restrictions and outlays. With other frontier towns, it was not to be deserted by any of its inhabitants; guard houses and scouts were to be maintained, equipped, and supplied with ammunition; a train band was formed, with Thomas Williams for ensign and Samuel Howe for sergeant. Guards were stationed about the meeting house on Sunday, and watch houses were maintained in exposed parts of the town. Great pains were taken to propitiate the favor of the Quinebaugs, who continued as ever peaceable and friendly.

In the midst of all these distracting conditions the town looked well to the progress of ecclesiastical matters. The interior of the meeting house was completed, and the pulpit placed on the south side of the room. Mr. Coit accepted the pastorate and was ordained early in January, 1705, at which time a church was organized consisting of ten male members. Its first deacons were Jacob Warren and William Douglas. The history of the church will be reviewed by itself further on, consequently notice of its progress will be omitted in this connection. We shall notice now the general progress of the town and its settlement and growth.

In 1705 it was voted that all the land except the "General Field" should be laid out into five equal parts. The proper care



of the corn field called for frequent enactments. In April, 1706, the town voted "That there shall no cows, cattle or horses be suffered to go in the General Field, at liberty, from the first of April to the fourth of October, upon the penalty of six-pence a head, and if any cattle go upon the grain the owners to pay five-pence per head to the owners of the grain as they shall be found in."

A final attempt to settle the land title dispute between Major Fitch and Governor Winthrop was made in 1706. It was agreed at length that the Winthrops should give up all claim to Quinebaug lands and in place thereof should receive undisputed title to one thousand acres each in the northern part of Plainfield and Canterbury. This settlement was confirmed by the interchange of quit-claims in October, 1706. At the same time the assembly granted to the proprietors and inhabitants of Plainfield a patent, confirming to them the lands in their town. Henceforward divisions of land in small parcels, as the proprietors thought desirable, were made from time to time.

Now that Plainfield had come into full possession of her territory she was deemed competent to bear her part of the public charges. The list of estates presented in October, 1707, amounted to £1,265. The free-holders of the town then numbered about fifty. John Fellows was sent as the first representative to the general court in May, 1708. Thomas Williams was now lieutenant, and Timothy Pierce, ensign, of the train band. Yearly increase in the town is shown by the fact that in 1708 the "grand list" amounted to £1,890, and the male inhabitants were fifty-five. In 1709 James Hilliard received a grant of several acres of land north of Moosup to encourage him to maintain a corn mill. Bounties were offered for killing blackbirds, a penny a head provided they were killed before the 15th of May; also sixpence a head for crows, twopence a "tail" for rattlesnakes, and ten shillings a head for wolves. In 1708 a pound was ordered, "in the senter of the town, near the meeting house." A rate was then levied to pay for "the pound, stox and bords for meeting house." The meeting house was put in order in 1710, and it was voted that every householder in town should give to the Widow Samans "one peck of Indian corn a year in consideration for her to sweep the meeting house; so long as she doth it, the corne to be carried to her." It was also agreed "That the place which has been for several years improved by the inhabitants for the





burial of the dead shall abide and remain for that use," and a committee was appointed to designate the quantity and provide a way to get to it. The same committee were directed to appoint a place for an Indian burial ground. This Indian burying ground, which was urgently needed by the rapid decay of the Quinebaugs, was situated in the eastern part of the town, in a place where it is said chiefs and sagamores and many previous generations of the tribe had been deposited. For several years during the early part of the last century this town was engaged in many disputes in regard to lands adjoining. Efforts were made to secure additional land by enlarging the boundaries, first on the north side, then on the west side and then on the east side. But all these efforts were fruitless, as was also the attempt to deprive individuals who had bought lands of claimants holding the field previous to the town charter. The Plainfield proprietors at that period seemed to have a decided ambition to possess more land, but the tide of destiny seemed in no wise favorable to the gratification of that ambition. The difficulties with Canterbury were not removed, even when the question of fee was settled in Plainfield's favor, and both towns continued the contest over the part of Canterbury included between the Quinebaug river and the line which started at the center of the island of Peagscomsuck and ran a quarter of a mile east and then in a straight line south to the south bounds of the town. The contest over this parcel of ground lasted for many years and developed many instances of lawlessness. Committees were frequently appointed "to see persons that pull down or demolish Canterbury fence," and numerous petitions vainly urged the re-statement and settlement of the boundary line. The management of the General Field was a matter of endless trouble and vexation. Its fencing was maintained with great labor and difficulty, and its proper care and clearing necessitated the employment of from sixteen to twenty-three "field drivers," a public town office instituted about 1720. These land quarrels somewhat retarded the growth and prosperity of the town, and developed much recklessness and lawlessness among its inhabitants. Reports of many disorders and irregularities are found in the records of the New London county courts. In 1725 Plainfield was visited by a "very distressing sickness and great mortality," so that the people could not get sufficient help among themselves to attend the sick, but were obliged to rely upon other towns for aid.



The first of these is the fact that the United States is a young nation. It was founded in 1776, and has since that time grown in size, power, and influence. The second is the fact that the United States is a democratic nation. It is a nation in which the people have the right to elect their representatives, and in which the government is responsible to the people. The third is the fact that the United States is a free nation. It is a nation in which the people have the right to freedom of speech, of religion, and of the press. The fourth is the fact that the United States is a powerful nation. It has a large population, a large territory, and a large navy. The fifth is the fact that the United States is a wealthy nation. It has a large amount of money, and a large amount of property. The sixth is the fact that the United States is a civilized nation. It has a high level of education, and a high level of culture. The seventh is the fact that the United States is a nation of laws. It has a system of laws that are fair and just, and that are enforced by a system of courts. The eighth is the fact that the United States is a nation of peace. It has a long history of peace, and it has a strong desire for peace. The ninth is the fact that the United States is a nation of progress. It is a nation that is always moving forward, and that is always improving itself. The tenth is the fact that the United States is a nation of hope. It is a nation that has a bright future, and that has a lot of potential.

About twenty persons died in the town within a few months, including some of its first and leading citizens, viz.: John Hall, Samuel Shepard, James Deane, Benjamin Palmer, Matthias Button, Ephraim Wheeler, Philip Bump and Samuel Howe. The Aborigines were now rapidly passing away, not so much from disease as from their change of habits, and especially from the excessive use of liquor, from which it seemed impossible to restrain them.

The Separate movement in Plainfield drew away from the standing church a number of followers, but the breach was not as wide, nor the opposition between the two religious factions as bitter as it was in some towns. The Separatists, who had built a church and were supporting the Gospel themselves, in their own way, objected strongly to paying additional taxes for the support of the standing minister, as the law required them to do. At a town meeting, April 7th, 1760, it was voted to have two distinct societies. A committee was appointed to present the case to the assembly and ask the approval of that body. The assembly granted the request, dividing the town into two societies, not by geographical lines but by ecclesiastical preferences of the people, both societies occupying the same territory, the First to have two-thirds and the Second one-third of the ministerial rate of the town. The adjustment of ecclesiastical matters by the town seemed to occupy so much attention about this period that but little consideration was given to schools, roads and other public improvements.

In 1756 certain French prisoners of war were billeted upon the town. These were some of the neutral French inhabitants of Acadia, who had been torn from their homes and native country after the conquest of Nova Scotia by the English, and were now distributed among the towns of New England. Forty-three of these unhappy Acadians were assigned to Windham county by act of assembly, but Plainfield appears to have been the only town that officially and publicly made provision for them. By such records loads of wood were allowed to Frenchmen; money was paid for going to Norwich for Frenchmen's beef, for doctoring the "Neutral French," and for keeping Pierre Meron's cow. Thus we see that whatever their sufferings elsewhere, in Plainfield they were not uncared for.

At the town meeting in 1765, Elisha Paine was moderator. The following officers were elected: Isaac Coit, James Brad-



ford, James Howe, Joseph Eaton, Elisha Paine, selectmen; Major Ezekiel Pierce, town clerk; John Pierce, Elisha Paine, Lieutenant John Douglas, Doctor Robinson, Azariah Spalding, Jedidiah Spalding, Ebenezer Kingsbury, Stephen Warren, William Cady, Timothy Parkhurst, highway surveyors; Reuben Shepard, David Shepard, D. Perkins, Nathaniel Deane, Simeon Burgess, listers; Captains Eaton and Coit, fence viewers; William Park and Azariah Spalding, leather sealers; William Robinson and Joshua Dunlap, grand jurors; Samuel Hall, Joseph Spalding, Philip Spalding and Simon Shepard, tithing men; Hezekiah Spalding, sealer of weights and measures; Captain Cady, toller and brander of horses. The engrossing subject of this time was the adjusting of ecclesiastical affairs. The majority of the town adhered to the Separate church, while by law the two-thirds of ministerial rates belonged to the First church. The remnant of the latter had not sufficient vitality to supply their church with a minister. The Separate church was a respectable and orderly body, differing little from the orthodox churches of the time except in opposing the support of the ministry by taxation. An effort was made in 1766 to unite the two societies. The town voted that the old town meeting house should be used, that being larger and more convenient for the people to reach, and that Mr. Miller, the Separatist minister, should preach in it. This arrangement was unsatisfactory to a few who clung to the First church and distinctively opposed the Separatists, thus shutting themselves out from the house of worship. But a conciliatory settlement of difficulties was effected in 1769, by which the town was again united in its worship in the old church, certain orthodox forms being observed, while the ministerial tax levy, which was so objectionable to the Separatists, was forever abolished and church expenses met by voluntary contributions.

In 1763 a project was set on foot for the improvement of the Quinebaug river from Danielson's Falls to Norwich, by digging it out. It was estimated that such improvement could be made for four hundred pounds, and the assembly was petitioned for authority to operate a lottery in behalf of the scheme, but the request was not granted, and so the improvement scheme was abandoned. In the summer of 1768 a weekly stage-coach was run over the road from Providence to Norwich through this town. A spacious tavern house for the accommodation of travelers over





this road was built and opened in Plainfield village, by Captain Eaton, which became a very noted and popular resort. Taverns were also kept in other parts of the town by Thomas Stevens, Israel Underwood and others.

The old Eaton house or tavern has historic honors connected with it. At different times it had Washington and Lafayette for its guests. It stands on the thoroughfare mentioned and is now kept by David K. Douglas. On the front stoop stands an antique chair, in which, tradition says, Lafayette sat and wrote a letter. The editor of this History takes the liberty here to quote from his own note book the following paragraph, *verbatim et literatim*.

"On the front stoop of the old Douglass or Eaton house stands the historic chair. I am writing these notes on the same arm on which it is said Lafayette wrote a letter. It is an antiquated chair, the back and side arms of which are formed of swelled rounds. On the right arm is an oval board about 1 ft. wide and 2 ft. long, forming a very convenient writing desk. The old house and all its surroundings are wonderfully suggestive of the customs of a generation long since passed away. Massive elms of a century's growth shade the airy lawn and green and street. The swinging tavern sign of a former period still hangs out upon the highway."

In 1771 the town voted to provide a house for the poor and a proper overseer. The few Indians at that time left in the town were properly cared for by the town authorities or benevolent individuals. The provision made by Mr. Joshua Whitney for his negro servants at his decease in 1761 shows the conscientious regard with which some good men of that day fulfilled the responsibility of ownership. Not only did he make Sandy, Cæsar and Judith, with their children, *absolutely free*, but bequeathed to each household six acres of land, stock and farming tools; gave to one his "oldest little Bible," and to another several good books; enjoined Sandy to take care of Bess, his wife, and give her a decent burial; and directed Cæsar and Judith "to see that their children were in no ways left to perish."

The great exodus to the new countries took from Plainfield some valued citizens. A number of respectable families joined the first emigrants to Oblong and Nine Partners. Major Ezekiel Pierce and Captain Simon Spalding were prominent among the bold men who took possession of Wyoming. Elisha Paine, so active in professional and public affairs, removed in 1767 to





Lebanon, New Hampshire. The township of Sharon, Vermont, was purchased and settled by a Plainfield colony. Isaac Marsh, Willard Shepard and others went on in advance, selected land, built huts, sowed grass and prepared for the main body of immigrants. William, son of Captain John Douglas, though but a lad of sixteen, served valiantly in the French war, and after the return of peace took command of a merchant ship sailing between New Haven and the West Indies, making his residence in Northford. These losses were in some degree made up by occasional new settlers. Timothy Lester, of Shepard hill, and Isaac Knight, of Black hill, were among its acquisitions. John Aplin, an Englishman, who had gained a handsome estate by the practice of law in Providence, removed hither about 1766. John Pierce succeeded to the position of town clerk for a few years, and was succeeded by William Robinson in 1772.

During the trying revolutionary period, Plainfield maintained its character for patriotism and constancy. In the summer of 1774 the town, by its vote, expressed its willingness to contribute to the help of Boston, then suffering in the common cause. A committee was appointed to receive subscriptions for that purpose, which committee consisted of Captain Joseph Eaton, James Bradford, Robert Kinsman, Andrew Backus, Abraham Shepard, Ebenezer Robinson, Joshua Dunlap, Perry Clark and Curtis Spalding. A committee of correspondence was also appointed, which was composed of James Bradford, Isaac Coit, Major John Douglas, Doctor Elisha Perkins and William Robinson. In 1775 Plainfield approved of the methods proposed by congress for resisting the oppressive acts of parliament, and pledged a strict adherence to them. The town also voted, with but one dissenting voice, "That we will not in future purchase for ourselves or families any East India tea until the port of Boston is opened, and until the unreasonable Acts of the British Parliament are repealed." In 1777 Plainfield encouraged enlistments by voting that the families of those who should enlist for three years or during the war should be supplied with the common necessities of life at the price stated by the general assembly, and also offered a bounty of \$30 above that offered by the state. During that year Captain Daniel Clark, of Plainfield, was killed in battle at Saratoga, September 19th, and the town also lost its minister, Reverend John Fuller, who died in the service as a chaplain in the army. The women of this town were not to be left in the



shade of others in their acts of devotion to the common cause. They engaged in making thousands of cartridges with which to replenish the military stores at their depot. The following list of men who were killed or died in the service, from Plainfield, has been preserved:

"Samuel Gary, Roxbury; Roswell Spaulding, Asa Chapman, 1775; William Dunlap, 1776; John Kingsbury, New York-ward, 1777; Samuel Cole, Zerniah Shurtleff, New York-ward, 1776; four negroes by sickness; William Farnham, captivity; Captain Daniel Clark, Paul Adams, killed at Stillwater, Sept. 19, 1777; Asa Kingsbury's son, killed at Fort Mifflin, nigh Philadelphia; Dr. Nathaniel Spalding, died at Halifax a prisoner, last of 1777; Dr. Phineas Parkhurst, surgeon of brig *Resistance*, died at Portland, May, 1778; Daniel Parish died at Newport a prisoner; Samuel Spalding at Martinique after being wounded; Enos Tew, New York, captivity; Dr. Ebenezer Robinson, Jr., at New York, prisoner, July, 1779."

After the revolution Plainfield resumed, with other towns, the business of a community and time of peace. Agriculture and other industrial arts were promoted and a degree of prosperity was soon acquired. The selectmen in 1801 were directed to provide a suitable and convenient house for the reception of the poor. What provision was made we are not informed, but later on, in 1832, the house formerly belonging to Amos Witter was established for a work-house and house of correction. Military matters excited some attention. In 1799 the town voted to exempt from certain taxation all non-commissioned officers, musicians and privates who should equip themselves as to arms, clothing and accoutrements, and do military duty. Abel Andrus was at this time lieutenant colonel of the Twenty-first Regiment; Shubael Hutchins, first major; Reverend Joel Benedict, chaplain; Sessions Lester, quartermaster; George Middleton, paymaster; Doctor Johnson, of Westminster, surgeon; Daniel Gordon, surgeon's mate; Frederick Andrus, Aaron Crary, Samuel Douglas and Asa Burgess, captains of companies in the light infantry; Thomas and Daniel Wheeler and John Gordon, lieutenants and ensigns; Doctor Josiah Fuller, surgeon's mate of the cavalry regiment.

The easy communication with Providence and Norwich, the stages now running daily to and from, stimulated traffic and agricultural enterprise. Captains Lester, Dunlap and others gave





much attention to wool growing and stock raising. Luther Smith, John and William Douglas and William Olmstead engaged in trade. George Middleton opened a harness shop, making a specialty of manufacturing pocket-books and portmanteaus of leather. Doctor Daniel Gordon kept an apothecary's shop. Potash works, tanning and hat manufacturing were carried on in the valleys east and south of the village. A post office, the third office established in Windham county, was opened here in 1797 by Captain Ebenezer Eaton, whose popular stage tavern maintained its former reputation. Nathan Angell, of Providence, purchased of Doctor Welles, in 1777, a fine farm on the Moosup, with large mansion house, store house, cheese house, milk house, young orchard, and various conveniences. Much other land was purchased by Mr. Angell, who ran saw and grist mills and carried on extensive farming operations as well. At a later period the town favored manufacturing industries by repealing its former regulations for the protection of fishing interests in the Quinebaug, thus allowing the water privileges to be utilized. It also took into consideration the canal proposed from tide water to Worcester, and gave expressions of confidence in its tendency to benefit the agricultural, commercial and manufacturing interests of the town, and requested its representatives to further the same.

During the early years of the present century, manufacturing interests began to develop in Plainfield, and through their influence the town has maintained its position and growth with a healthy degree of progress. About the year 1807 several manufacturing companies embarked in the enterprise of establishing cotton spinning upon the streams of this town. The American Cotton Manufacturing Company was composed of Thomas Rhodes of Providence, Peter B. Remington of Warwick, Messrs. Holden & Lawton of Rehoboth, and Obed Brown, Dyer Ames and others of Sterling. This company secured a privilege "near Ransom Perkins' fulling mill on Quandunk River." The Plainfield Union Manufacturing Company was organized for the purpose of carrying on the manufacture of cotton, and bought valuable privileges and land on the Moosup. This company was composed of Rufus Waterman, S. G. Arnold, Joseph S. Martin, David and Joseph Anthony, of Providence; Peter Cushman, of North Providence; David King, of Newport; and Anthony Bradford, Henry Dow, John Dunlap, Walter Palmer, Christo-



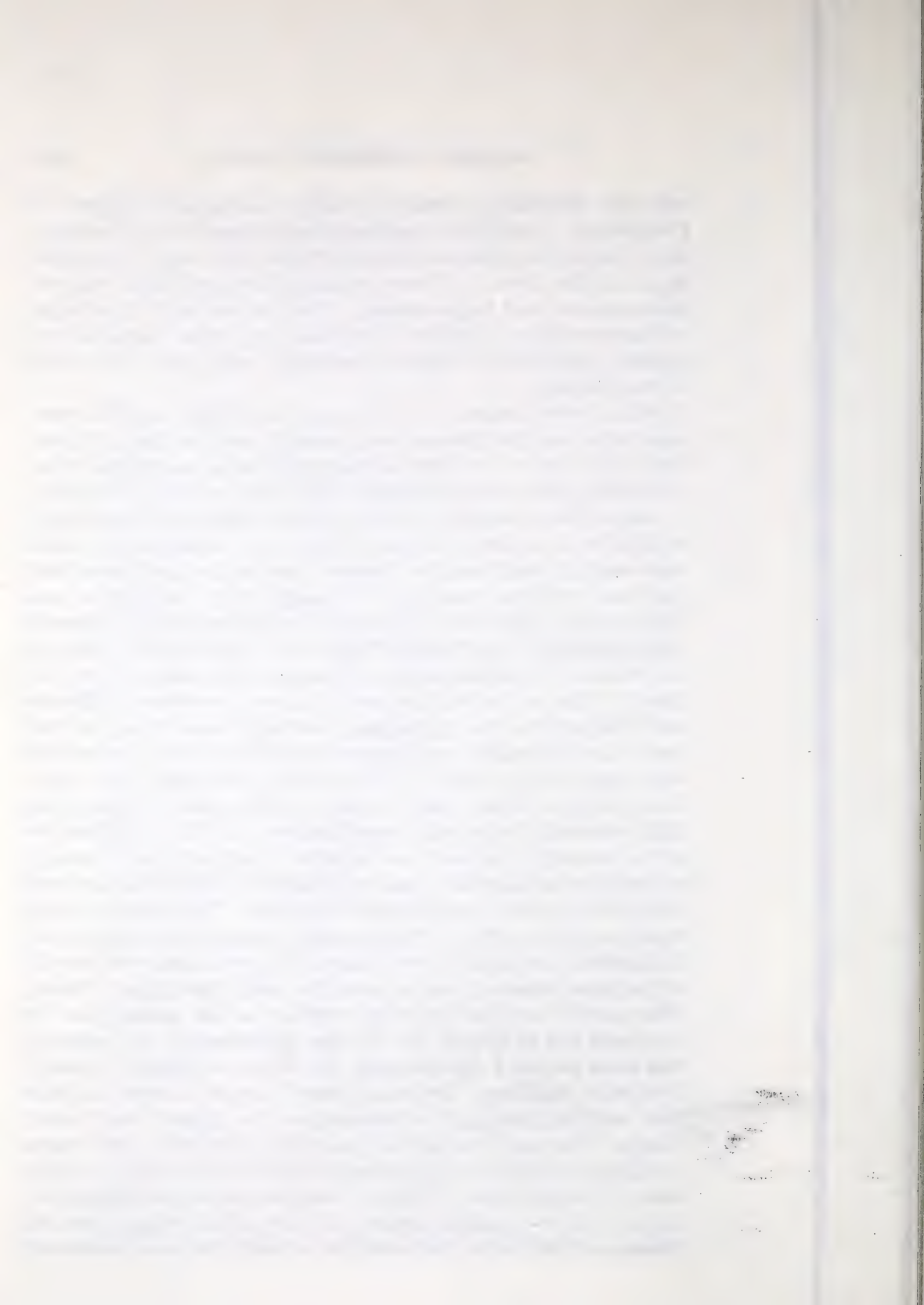


pher Deane, Jonathan Gallup, Joseph Parkhurst, Edward Hill, John Lester, Jeremiah Kinsman, James Gordon, Jr., Nathaniel Medbury, James Goff, John Freeman, Elias Deane and Edward Clark, of Plainfield; and Calvin Hibbard and Lemuel Dorrance, of Sterling. Joseph K. Angell, with Nathan Burgess, Humphrey Almy and other non-residents, arranged to occupy the privilege long owned by Nathan Angell, under the name of the Moosup Manufacturing Company. The Plainfield Union Company was ready for work in 1809, and the others within a year or two from that time. The Andrus Factory Company, composed of Abel and Benjamin Andrus, Thomas and Andrew Gibbs, Levi Robinson and Joseph Hutchins, of Plainfield; Charles Townsend, of Norwich; Titus Adams, John Baldwin and Joseph Farnham, of Canterbury, began operations in 1811. They bought land in Plainfield and Canterbury, on the brook south of the grist mill, and put up a small mill, thus beginning the settlement which has since been known as Packer-ville. Adjoining residents in both towns were much interested in this manufacturing experiment, and freely gave their aid in clearing up land and digging the cellar. Woolen factories were also set in motion in the town by Darius Lawton, of Newport, and Joseph Eaton. Carding machines and fulling mills were run by John Kennedy and others. Mr. John Lester and Doctor Fuller engaged largely in wool raising. The period of depression in the manufacturing industry which followed the war of 1812 occasioned much embarrassment in Plainfield. Several companies were obliged to suspend operations, and many changes took place. The Moosup Company lost its factory by fire, and the company was dissolved. The Central Manufacturing Company in 1827 passed into the hands of Richard and Arnold Fenner, of Cumberland, and Holden Borden, of Smithfield. Buildings, machinery, privileges of land and water, occupied in woolen manufacture by Joseph Eaton, Darius Lawton and company, in 1826 fell into the hands of a Rhode Island Quaker, William Almy. A large new factory building was erected the following year, improved machinery introduced, tenement houses built, adjoining land purchased and brought under cultivation, and soon one of the largest woolen manufactories in Connecticut was under full headway. Another smaller factory, eastward on the Moosup, was built and run by Joseph S. Gladding. The Union Factory, owned mostly in Plainfield,



was also flourishing, Henry A. Rogers acting as its agent in Providence. Four little manufacturing villages, known as Almyville, Unionville, Centreville and Packerville, were thus growing up in the town. All were managed by good men, ready to promote order and improvement. The first was made the charge of Sampson Almy, nephew of its chief proprietor. A small settlement also grew up around Kennedy's mill, near the mouth of the Moosup.

Public improvements in the way of traveling facilities were imperative and the demand was promptly met by the early settlers of the town. In 1705 the town directed a committee to lay out leading ways into the General Field and a way to Canterbury. A road was also marked out from the mill which had been built on Mill brook to the north part of the town. A highway six rods wide was laid out from the Preston line to the north bounds of the town, with two crossings at Moosup's river. A highway was laid out from this road, through the General Field, between John Spalding's and Thomas Pierce's and "so over the brook on the west side of Moosup's hill to Moosup's river and so down the river." The people felt the need of more convenient highways and bridges over the Quinebaug, fording places being at first used, but this practice was dangerous and sometimes impossible when the river ran high. The town was too young and unsettled to cope with the task of bridge building, but a bridge was built, probably by private contributions, in 1709. By direction of the assembly this town was required to lay out a road through its territory to meet the road which Rhode Island had ordered to be laid out from Providence to this town. The enactment was made in October, 1712. The assembly directed the selectmen of Plainfield to continue the road eastward beyond the town bounds to the point where it was to meet the road from Rhode Island. This part of the road through territory as yet unoccupied by any town was to be paid for by the government. In crossing this town the road ran through the lands of Joshua Whitney, Benjamin Spalding, Nathaniel Jewell, Daniel Lawrence, John Hall and John Smith, all of whom gave the right of way free of charge. The road was laid out four rods wide, and in some parts of Egunk hill this was increased to eight rods for the convenience of loaded carts. The road was completed and opened for use in 1714, the colony paying the cost of a bridge over the Moosup which lay on the road just beyond the east bounds of





the town. The bridge which had been built over the Quinebaug was carried away by a freshet after it had been there but a few years. Following this, Samuel Shepard, who lived on the public road near a convenient place for crossing, provided a ferry boat large enough to carry a horse and a man over. In order to compensate him for the outlay he had made, the assembly in May, 1772, allowed him "to keep said ferry for the space of five years next coming; and the fees thereof are stated to be fourpence for horse and man." No other public ferry was allowed between the towns, and Shepard was to keep suitable boats for the purpose and attend to its service.

The following petition tells so much of its own story, and also gives so much of incidental information concerning the river and the enterprise of bridging it, that we insert it entire:

"To the general assembly sitting in Hartford. May 9, 1728. The petition of the subscribers sheweth to your Honors, the many attempts that have been made by many of the inhabitants of the towns of Plainfield and Canterbury for the making a good and sufficient cart-bridge over the river Quinebaug, between said towns; it being so extraordinarily difficult and hazardous, for near half the year almost every year, and many travelers have escaped of their lives to admiration. The same river can't be paralleled in this Colony. It descends near fifty or sixty miles, out of the wilderness, and many other rivers entering into it, cause it to be extremely furious and hazardous. And also the road through said towns, over said river, being as great as almost any road in the Government, for travelers. And now your petitioners, with the encouragement of divers persons (£98 8s.) have assumed to build a good cart-bridge, twenty-seven feet high from the bottom of said river—which is four feet higher than any flood known these thirty years—and sixteen and a half rods long; have carefully kept account of the cost, beside trouble which is great (cost amounting to £424), and ask for a grant of ungranted lands."

The assembly ordered, "That said bridge be kept a toll-bridge for ten years, receiving for each man, horse and load, fourpence; single man, twopence; each horse and all neat cattle, twopence per head; sheep and swine, two shillings per score; always provided, that those who have contributed toward said bridge be free till reimbursed what they have paid." Two years later, on account of the great expense incurred in building this bridge,





it was further resolved, "That no person shall keep any boat or ferry on said Quinebaug river for the transportation of travelers within one mile of said bridge, on the penalty of the law."

A bridge over Moosup river, by Kingsbury's mill, was built by Samuel Spalding in 1729. In 1737 a committee was appointed to act in conjunction with Canterbury in rebuilding the broken down bridge between the two towns. Canterbury preferring to build a new one rather than repair the damaged one, Plainfield ordered a new road laid out to reach the new site, which was nearly opposite to Captain Butts' place. William Deane was granted permission to make a dam across Moosup river about 1716, for the purpose of setting up mills near his house. A bridge over this stream on the road to Deane's house and mill was built by the town in 1740.

In 1767 the bridge over the Quinebaug was again swept away by a freshet. Widow Williams saved twenty of the planks, by heroic efforts, and the town voted her a reward for the action. The bridge was at once rebuilt and men appointed to have the care of it and cut away ice when it formed upon the abutments. This bridge being situated on a great thoroughfare of inter-colonial travel, was at that time a very important one. Special orders relative to the renewal and maintenance of this road were from time to time made by the governments of Connecticut and Rhode Island. A road laid out from this highway to Butts' bridge accommodated Norwich travel. In 1784 the town voted to join with Brooklyn in building a bridge over the Quinebaug at Parkhurst's fordway. The work was delayed several years, but was accomplished in 1790. In 1788 the town joined Canterbury in rebuilding Nevins' bridge, "with three stone pillars in the river and suitable timber and planks for the upper works."

Turnpike companies began to come into existence about the close of the last century. In 1795 the "New London and Windham County Society for establishing a turnpike road from Norwich to Rhode Island line, direct through Norwich, Lisbon, Preston, Plainfield and Sterling," was incorporated. A toll-gate was allowed in Sterling, and another "within half a mile of Plainfield meeting house." The old traveled country road from Plainfield meeting house westward to Hartford was turned over to the Windham Turnpike Company in 1799, and liberty granted to erect a toll-gate near the dividing line between Plainfield and Canterbury. General James Gordon was a member of several



turnpike companies and served as turnpike commissioner of the state.

Highway districts were remodelled in 1808. The record locates them as—No. 1, Southwest; No. 2, Middle District, with three bridges, including bridge over west turnpike by tan vats; No. 3, North meeting house, begins at the Great Gate; No. 4, Green Hollow, extending north to Killingly line on the road to Elder Cole's meeting house; No. 5, Shepard Hill; No. 6, Moosup, extends north by Hartshorn's mills; No. 7, Black Hill, includes Nevins' and Cutler's bridges; No. 8, Pond Hill, extending to Sterling line; No. 8, Snake Meadow, north to Killingly line; No. 10, Mill Road; No. 11, Goshen; No. 12, Walnut Hill; No. 13, Kinne Road; No. 14, Howe Hill; No. 15, Dow Road; No. 16, Spring Hill; Nos. 17 and 18, East and West Flat Rock. Roads were laid out near Union Factory, and from the Andrus Factory over Butts' bridge, but a road was refused from the latter factory to Plainfield village on the ground that there was no house on the way and never would be. In 1818 a committee was appointed to join with Canterbury in a conference about building a bridge between the two towns, the selectmen meanwhile being authorized to establish a means of crossing by a boat. They were also called upon to join with Brooklyn in providing for bridge repairs between the two towns. Bridges over Moosup river were also replaced.

We have already seen that the people of this town gave early and earnest attention to establishing a ministry and the worship of God in their midst. November 13th, 1699, thirty-eight persons signed an agreement to pay their proportion toward the support of the ministry. Twenty-six of these men resided east of the Quinebaug, and twelve of them on the west. A meeting house was built, so far as to be ready for occupancy by January, 1703. This house, which was supplied with a temporary floor and seats, was built on the summit of Black hill. In 1704 permanent floor, pews and pulpit were added. In the early part of January, 1705, a church was organized and Mr. Coit was ordained as its pastor. In 1708, Mr. Coit having married a wife, Miss Experience Wheeler, of Stonington, his salary was increased to £60 a year, which was to be raised in "grain and provision pay," but if any chose to pay in money they were to have the benefit of an abatement of one-third their rate. Between the years 1717 and 1720 a new meeting house was built. The size of this was forty by fifty feet on the ground and twenty feet high. Its





location was for a long time a matter of contention, different claims being urged by different parties, even to appeals to the assembly to reverse the decision of the town vote. The idea of placing it on the country road that "goes from the south end of the town" was generally agreed to, but various votes and claims were promulgated as to more definite location. Once it was voted, "That it shall stand on the hill, north of Blodget's." Again it was voted that it should stand "east and by south from Blodget's house." A month later, however, the town declared that it should stand "a few rods north of the house where Blodget dwells." Notwithstanding many objections were urged to the indefiniteness of the relative positions of Blodget's and the meeting house, the latter finally settled down to a location "near Blodget's," and about half a mile north of the site of the present Congregational church in Plainfield, and was completed and ready for occupancy in September, 1720. The orderly character of the young people who attended divine worship in those politico-ecclesiastical times is not flattered by the fact that a man was stationed in the gallery to watch the young people below lest they should do damage to the house, "by opening the windows or anywise damnifying the glass; and if any (him or her), did profane the Sabbath by laughing or behaving unseemly, he should call him or her by name and so reprove them therefor."

Mr. Coit remained in the pastorate until compelled by advancing age and infirmities to resign, and was dismissed March 16th, 1748, having been serving his people, either as supply or pastor, forty-nine years. During the last few years of his work it was necessary for the society to employ assistants a part of the time. He died in Plainfield July 1st, 1750, at a ripe old age.

The great revival of 1741-43 in Plainfield was followed by division. A minority were dissatisfied with the customs of the church, and withdrew and organized a church according to the Cambridge platform. Thomas Stevens, father and son, James Marsh and Joseph Spalding were active in this movement, which was accomplished in 1746. A very pleasing feature of the revival in Plainfield was its effect upon the remaining Aborigines. These docile and tractable Quinebaugs were greatly impressed by the vivid presentation of religious truths, and according to a contemporary there was wrought among them "the most evident reformation that hath appeared amongst any peo-



THE HISTORY OF THE UNITED STATES

The history of the United States is a story of a people who have grown from a small group of settlers on a remote island to a great nation that spans a continent. The story begins with the first Europeans who arrived on the shores of North America in the early 16th century. These explorers, seeking new lands and wealth, found a land of vast potential. Over the years, the number of settlers grew, and they began to establish permanent communities. These early settlements were often small and isolated, but they were the seeds of a new nation. As the colonies grew, they developed a sense of identity and a desire for self-governance. They fought for their rights against the British crown, and in 1776, they declared their independence. The new nation was born, and it began a journey of growth and development. The years following the Revolution were a time of great change and challenge. The new government struggled to establish itself, and the country was divided by political and social issues. But the people of the United States were determined to build a better future for themselves. They fought for the principles of liberty and justice, and they emerged as a powerful nation on the world stage. The history of the United States is a story of resilience and achievement. It is a story of a people who have overcome adversity and built a great nation. The story continues, and the United States remains a land of hope and opportunity for all who call it home.

ple whatever in these latter times, for they are not only filled with knowledge of ye way of salvation, and express the same to admiration, but are so reformed in their ways of living as to abstain from drinking to excess, which it was utterly impossible to bring them to any other way, and have their religious meetings and sacrament administered to them by ministers of their own nation."

David Rowland, a graduate of Yale College in 1743, having been duly called by the town and church, was ordained and settled over this church March 17th, 1748. After being pastor of this church thirteen years he was dismissed April 23d, 1761, and removed hence to Providence. The pay of Mr. Rowland was £700 for settlement and £400 annual salary, and his firewood. The prices at which "provision pay" was to be received in making up the salary were: corn, 12s. per bushel; rye, 18s.; wheat, 24s.; oats, 8s.; beef, 1s. per pound; pork, 2s. per pound. Notwithstanding the fact that the Separatist faction, with the non-church faction, made a majority in the town who were opposed to Mr. Rowland, his call had been legally made at a meeting when many of his opponents happened to be absent, and now the town was obliged to carry out the contract, however unsatisfactory its terms to them. An appeal to the courts was annually necessary to compel the people to pay their ministerial rates.

The division and opposition of sentiment and action which had for several years marked the history of this town in regard to its ecclesiastical affairs, were happily terminated by a union of the two religious factions and the ordination of Reverend John Fuller as pastor of the church in Plainfield February 3d, 1769. He had been preaching for the Separate church of Bean hill, Norwich, and some concessions being made on both sides he became acceptable to both Standard and Separate factions of Plainfield. After a pastorate here of eight years and eight months, he died October 3d, 1777. In the latter part of 1775, when the Eighth regiment of Connecticut was formed for service, he became its chaplain, and doubtless contracted disease in the service of his country which ended his days. The legend on his tombstone on Burial hill is as follows: "John Fuller, after watching for the souls of his people as those who must give account, fell asleep, Oct. 3, 1777, Æ. 55. Following this there was no settled pastor for several years. The old church became poor and was inconvenient. Occasional services were had and the brick



school house was used. Different ones were called, but no one accepted. A Mr. Upson preached five months in 1778, a Mr. Judson a while in 1779, and Mr. Solomon Morgan nine months in 1782. A new meeting house occupying the site of the present one, was built in 1784, and on its completion Reverend Joel Benedict, who had been pastor of the church at Newent, was installed over the flock December 22d, 1784. Under his influence and instructions, the party lines that had so long existed in the church were gradually obliterated. The radical element was drawn to the Baptists and Methodists, and the First church of Plainfield resumed its old position among the churches of the county, though not accepting consociation. It had so far conceded to the ecclesiastic constitution of the state as to consent in 1799 to the formal organization of a religious society. Reverend Joel Benedict attained the position of one of the prominent pastors of this church, and from outside he received the title of D. D., an unusual honor in his day. In the old town burying ground we read this record of him: "The good man needs no eulogy: his memorial is in heaven. The Rev'd Joel Benedict, D. D., Born at Salem, State of New York, January, 1745, Died at Plainfield, Feb. 13, 1816." In the old village street still stands the parsonage which he occupied. It is now occupied by Mr. Theodore Wing, proprietor of Wing's medicines. In front of the house stands a mammoth elm, which is said to be the largest tree of the kind in the county. The trunk is about fourteen feet in circumference. The pastorate of Mr. Benedict extended through a period of more than thirty-one years.

A terrible hurricane, which has ever since been known as "the September Gale," swept over this part of the country with great violence, damaging and destroying many buildings and uprooting fruit and forest trees. It is said that spray from the ocean, thirty miles away, was dashed upon the houses here like sheets of rain before the blast. This occurred in September, 1815. The meeting house of this church was demolished by the tempest. In 1816 the present stone church was erected, the design of its projectors evidently being to raise a structure that would not be so easily thrown down. The house was at first furnished with galleries on three sides, but in 1851 these were removed and the rooms for church services arranged as they are at the present time, with a large audience room above and a vestry below.

the "scientific" method, which was the only way to achieve objective knowledge. The scientific method was a set of procedures that allowed researchers to test hypotheses and draw conclusions based on evidence. It was a way of thinking that was based on logic and reason, and it was the only way to achieve objective knowledge.

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Orin Fowler, a graduate of Yale, in the class of 1815, was installed pastor of this church in February, 1820, and dismissed in January, 1831. He removed hence to Fall River, Mass., and died September 3d, 1852, aged 61 years. He was succeeded here by Samuel Rockwell, who was installed pastor of this church April 10th, 1832, and dismissed April 16th, 1841, and died at New Britain, December 25th, 1880, aged seventy-eight years. He was a graduate of Yale College and Seminary. Andrew Dunning, a graduate of Bowdoin College and Bangor Seminary, was installed pastor of this church May 24th, 1842, and dismissed January 26th, 1847. He died in Thompson March 26th, 1872, aged fifty-seven years. His successor was Henry Robinson, of Yale College and Andover Seminary, who was installed here April 14th, 1847. After a pastorate of nine years he was dismissed April 10th, 1856. He died in Guilford September 14th, 1878, aged ninety years. William A. Benedict became acting pastor in September, 1857, and resigned in March, 1863. He was afterward engaged in teaching and preaching at Orange Park, Fla. Joshua L. Maynard was installed pastor of this church March 30th, 1864, and dismissed October 25th, 1865. James D. Moore was installed pastor of this and the church at Central Village in March, 1867, and was dismissed in October, 1868. William Phipps was installed here June 9th, 1869, and after a seven years' pastorate died in Plainfield June 13th, 1876, sixty-three years of age. Asher H. Wilcox became acting pastor in December of that year, and resigned May 1st, 1883, closing a service of seven years and four months. Abram J. Quick became acting pastor August 1st, 1883, and remained until 1886. Reverend H. T. Arnold, the present pastor, began his services here in 1887. The church numbers at present about sixty members. The deacons who have served this church, with the dates when they were elected and when they closed their service by death or dismissal, as far as are obtainable, are as follows: Jacob Warner, 1705—; William Douglas, 1705-1719; Joshua Whitney, 1719-1753; Timothy Wheeler; John Crary, —-1759; Jacob Warner, 1749—; Samuel Stearns, 1749-1769; Elisha Paine, 1769—; Benjamin Crary, 1769-1796; Samuel Warren, 1774-1815; Joseph Fitch, 1784—; Thomas Douglas, 1784—; Jeremiah Leffingwell, 1805-1814; David Knight, 1805—; Abel Andros, 1816—; Rinaldo Burleigh, 1817-1863; John Douglas, 1820-1824; Benjamin Andros, 1824-1846; John Witter, 1840-1859; Vincent Hinckley,





1840-1848; Elisha L. Fuller, 1847-1881; William B. Ames, 1859-—; Robert Fowler, 1886-—.

The Separate church of Plainfield, having organized, as we have seen, from members who had withdrawn from the standing town church, about 1746, ordained one of their own number, Thomas Stevens, to be their pastor. Having thus withdrawn from the standing church, they refused to pay rates for the support of its minister, but this they were compelled to do by law. They, however, were able to support their own minister, and also proceeded to build a meeting house in the northern part of the town. They appear to have been less bitter and radical than the same sect were in some other towns. The following remarks in regard to them made by Reverend Mr. Rowland, one of their chief antagonists, are worthy of preservation:

“Although some things appeared among them at first very unwarrantable, yet considering their infant state it must be acknowledged by all that were acquainted with them, that they were a people in general, conscientiously engaged in promoting truth, and Mr. Stevens, their minister, a very clear and powerful preacher of the Gospel, as must be acknowledged by all who heard him.”

After the death of Mr. Stevens, the Separate church was for three years without a pastor, but continued to meet together and maintain public worship. After that the church was for a time associated with the Separate church of Voluntown, under the pastoral care of Reverend Alexander Miller. In 1760 a division of the town into two ecclesiastical societies was effected, by which the ministerial taxes on the Separates were somewhat reduced, but still the objectionable principle existed and they stoutly fought against it. Their numbers were increasing and those of the standing church diminishing. This led to conciliatory negotiations; Mr. Miller was allowed to preach in the town church, the principle of taxation for support of minister was abolished, a pastor of Separatist inclinations was called by the united factions, and the Separate church as a distinct organization ceased to exist.

Several of the manufacturers from Rhode Island, who established these industries in this town, were of the Quaker sect. Under their patronage a Friends' meeting house and school were started, which for several years enjoyed a considerable degree of prosperity. At the time of the “September Gale” of history



a house was in process of erection for this purpose on Black hill, but the work was demolished and materials scattered by that tempest. The loss, however, was soon made good, and a simple house was erected for their worship. Forty-five acres of land on Black hill were conveyed by John Monroe to Sylvester Wicks and Deacon Howland, in presence of Rowland Greene, to whom was committed the charge of establishing a Friends' boarding school. Some forty or fifty pupils from some of the most influential Quaker families of Rhode Island were received into this quaint and primitive family school, under the fatherly care of Doctor Rowland Greene, aided by his good wife and his brother, Doctor Benjamin Greene. The Quaker school and worship seemed to lend a calm and tranquil radiance to this ancient hill. This school was maintained for a number of years, giving a peaceful home and competent instruction to many willing pupils. Gentle and serene, even beyond ordinary Quakers, Father Greene and Master Benjamin maintained excellent discipline, and exercised a marked and salutary influence. Susan Anthony, Phebe Jackson, Samuel B. Tobey, Elisha Dyer, and many others famed in public life or benevolent enterprise, were trained in this Quaker school. First-days and Fifth-days they marched in pairs to the plain meeting house, the boys first and the girls at proper distances behind them, and there enjoyed a quiet session. The use of the meeting house has long since been abandoned, and in the early part of the present year (1889) it was sold to private parties, who, it is said, propose to convert it into a tenement house. But a few of those inclined to the faith and practice of this sect remain in the town.



## CHAPTER XXI.

### THE TOWN OF PLAINFIELD.—(*Concluded.*)

Plainfield of To-day.—The Methodist Church.—Union Baptist Church.—Congregational Church, Central Village.—Wauregan, Mills, Congregational Church and Village.—All Hallows R. C. Church, Moosup.—Schools of the Town.—Plainfield Academy.—Eminent Men of Plainfield.—Village Schools.—Manufactures.—Wauregan.—Moosup.—Central Village.—Kennedy City.—Plainfield Junction.—The Freshet of 1886.—Fraternal Societies.—Prominent Names of a Former Generation.—Biographical Sketches.

THE manufacturing industries have brought to Plainfield a new era. The old interests have faded almost away, and with the coming of the factories and workshops, railroads and a new class of people, a new era is open to her. To the notice of the churches and other institutions that belong to this era of the present day we propose to devote this chapter.

Previous to the year 1800, Methodist preachers found their way into this town, preaching in different neighborhoods, and organizing a class and society which in time held services in the old Separate meeting house. But the first beginnings of the organic life of the Methodist Episcopal church in this town of which we have definitely learned were in 1825, when the locality was included in the Norwich Circuit, under the joint pastorate of B. Hazeltine and O. Robbins. A class was formed with E. Dunlap as leader, and it was composed of Nathan M. Brown, Eunice Brown, Eliza Bass, Mary Torrey, Susan Stowell, Bridget Starkweather and Jesse Ames. The first quarterly conference held here was in January, 1827; Edward Hyde, presiding elder. In 1829 Plainfield was connected with Thompson Circuit, under I. Bonney, I. M. Bidwell, O. Robbins and P. Townsend. In 1830 John Lovejoy, with others, was appointed on the Thompson Circuit; and in 1831 Mr. Livesey and others. In 1832 Plainfield reported thirteen members, with B. Paine as pastor. He was followed in 1833 by E. Benton (for two years), Z. Loveland, J. Ireson,





N. Culver, H. Thatcher and A. B. Wheeler. During the pastorate of the latter two important events took place: the purchase of the "Union church" in Moosup, March 24th, 1842, which was the first house of worship owned by this church; and the withdrawal of sixty-five of their membership to constitute the Danielsonville church, which was done September 3d, 1842. In the meantime a great revival prevailed, in which many were added to this body. Beginning with 1843 and coming down to 1870 this charge has been supplied successively by the following pastors: D. Dorchester, V. R. Osborne, C. C. Barnes, J. Mather, G. W. Brewster, W. Emerson, J. F. Sheffield, W. Turkington, Peter S. Mather, G. W. Rogers, R. Parsons, J. M. Worcester, P. Crandall and George de B. Stoddard. In 1870 the membership reported was one hundred and forty, with seventeen probationers. Under the pastorate of L. E. Dunham, which continued two years and ended in April, 1872, a new house of worship was erected, the dedication of which occurred in February, 1872. He was followed by E. M. Anthony, W. W. Ellis, G. W. Hunt, E. J. Ayers, R. D. Dyson, F. A. Crafts and John McVey. The church is in a prosperous condition and has a membership of about one hundred and seventy-five.

The Plainfield Union Baptist church, located at Moosup, was organized October 16th, 1792, with nineteen members. On November 9th, of the same year, Reverend Nathaniel Cole, of Swansea, Mass., was called to become the pastor. The church soon had a membership of one hundred. Elder Cole labored here forty-one years, retiring from the ministry in 1833, at the age of seventy-seven years. The second pastor was Reverend C. S. Weaver, who served the church for three years, during which term fifty-three members were added to the church by baptism. The following pastors then successively served the church about two years each: Chester Tilden, Thomas Barber, John Read, James Smither and Frederic Carlton. The present house of worship was dedicated January 5th, 1843, at the close of the ministry of Elder Read. The pastorate of Reverend J. P. Brown began in April, 1849, and continued until May, 1871, a little more than twenty-two years. During this period three hundred and five persons were received into the church, two hundred and ten by baptism. In 1866 the bell, weighing 1,015 pounds, was purchased at a cost of \$670, which with other improvements swelled the extra expenses of that year to \$1,000.



In 1867 the church edifice was raised and a vestry placed under it at a cost of more than \$2,000.

In 1871 Reverend G. F. Raymond, of Brown University, was ordained to the pastorate. He resigned in the following August. In 1873 Reverend M. J. Goff was called to the pastoral office, but his labors soon ended with his death. In October, 1874, Reverend F. B. Joy began as stated supply, continuing until August, 1875. In October following Reverend C. B. Rockwell began a pastorate which lasted two years. Reverend L. W. Frink was pastor from the fall of 1877 to the spring of 1879. He was succeeded by Reverend J. N. Shipman in June, 1879. He continued until April, 1885, when he resigned to accept the pastorate of the Baptist church in Peabody, Mass. On November 5th, 1882, the house of worship was rededicated after extensive repairs and improvements, costing upwards of \$2,000, had been made upon it. Reverend Robert Pegrum, of East Marion, L. I., commenced his labors here July 1st, 1885. In September, 1888, he resigned this pastorate to become pastor of the Congregational church of Middle Haddam. The membership of the church at present is about one hundred and ninety. The deacons are Joseph Vaughn, Joshua Hill and P. M. Peckham. The church clerk is Waldo Tillinghast.

The Congregational church of Central Village was organized from membership having connection with the church at Plainfield street, in 1846, with forty-seven members. Jared O. Knapp was the first pastor, and under his labors a great revival refreshed the church and resulted in adding to its membership twenty-two persons by profession. From 1846 to the beginning of 1886, there were added two hundred and fourteen members, and losses occurred in that time by forty-four deaths, and many removals. The present membership is about seventy-six. The following list comprises the names of all the men who have served this church as pastors for any considerable length of time. After Mr. Knapp came N. A. Hyde, 1852, dismissed 1853; James Bates, 1853, dismissed 1855; William E. Bassett, 1856, dismissed 1859; George Hall, 1859; Paul Couch, 1862; J. K. Aldrich, 1863; George Huntington, 1864; J. K. Barnes, ordained October 5th, 1865, dismissed 1866; J. D. Moore, installed July 2d, 1867, dismissed 1868; G. J. Tillotson, began July 1st, 1870, continued about three years; John Avery, July 2d, 1873, continued till 1878; J. Marsland, 1879, continued till 1880; H. L. Reade, 1881; William





B. Clark, 1882, about two years; A. H. Wilcox, 1884, till January, 1886. From January, 1886, to May, 1887, there was no settled pastor. Dighton Moses was pastor, May 1st, 1887, to September 1st, 1888. This church had a time of great refreshing in 1857, when twenty-one were added by profession; and again in 1880, when twenty-two were added. The deacons now in office are Henry C. Torrey and Henry H. French.

In the early part of the year 1853 a company was formed for the purpose of manufacturing cotton goods, in the northern part of this town, and at the May session of the legislature it was incorporated under the name of "Wauregan Mills," taking the old Indian name of the locality, which means "Pleasant Valley." The first mill was built in 1853 and 1854, and families then began to settle there. In the early part of 1854 a Sabbath school was formed in the old school house, which stood where the new house now stands; and that Sabbath school has been continued without interruption till the present time. Prayer meetings were held among the families, but there were no Sabbath services nearer than Central Village, a mile and a half away. In 1855 the company built a hall for public worship, and the first sermon was preached in it September 24th of that year, by Reverend G. J. Tillotson, then pastor of the Trinitarian Congregational church in the adjoining town of Brooklyn. The place was supplied by different ministers till January 1st, 1856, when Mr. Charles L. Ayer, a licentiate of Windham Association, was engaged as stated supply. A church was organized by a council of Congregational ministers and deacons June 17th, 1856. The church thus formed was composed of the following members: Samuel O. Tabor, Benjamin Wilson, Charles L. Ayer, Joseph Chatterton, Nathan A. Chatterton, Mrs. Frances Taylor, Mrs. Mary E. Wilson, Mrs. Mary B. Ayer, Mrs. Fanny D. King, Miss Ann M. Woodward.

Mr. Ayer continued to preach till April 1st, 1858, when he resigned to accept a call to the churches of Voluntown and Sterling. The membership was then seventeen. From September 14th, 1858, to April 1st, 1859, Reverend Edward F. Brooks was engaged as a supply. December 19th, 1859, Reverend S. H. Fellows was engaged as acting pastor, and still remains, thus filling a term of nearly thirty years, and how much longer it may be must be left for the future historian to write. The whole number who have been connected with the church during its





thirty-two years of existence has been one hundred and sixty-four. The largest accession in a single year was in 1878, when thirty-four were received. The twenty-fifth anniversary of the organization of the church was celebrated with appropriate exercises, at which only one of the original members was present, though all except one were living. December 21st, 1884, the pastor preached a sermon in review of his twenty-five years' work here, which was published by request.

Services were held in the hall without any active effort to build a church until October, 1872, when Mr. James S. Atwood, agent of the manufacturing company, secured from them an appropriation of \$10,000 for the erection of a church, to be expended under his direction. The ground was broken April 1st, 1873; the corner stone was laid, with appropriate ceremonies, May 10th; and the church was dedicated January 29th, 1874. The building is of the Gothic style of architecture, with a chapel in the rear. The audience room has a seating capacity of about three hundred. It is supplied with a pipe organ, is lighted with gas, and is one of the most neat and commodious churches in the county. The membership of the church at the present time is about ninety.

The Roman Catholic church at Moosup, called All Hallows church, was dedicated by Right Reverend F. P. McFarland, bishop of Hartford, in July, 1859. The successive pastors of this church since that time have been as follows: Reverend P. B. Daily, appointed in July, 1859; James Quinn, appointed in June, 1861; J. J. McCabe, appointed in October, 1869; Ferdinand Belanger, appointed in April, 1870; John Quinn, appointed in November, 1872; D. Desmond, appointed in July, 1874; P. M. Kennedy, appointed in October, 1876; J. A. Creedon, appointed in October, 1878, to the present time.

The first public provision for the schools of this town of which we have any record was made in December, 1707, when "part of the country land was allowed for the encouragement of a school," and Lieutenant Williams, Joseph Spalding and Deacon Douglas were directed "to take care that there be one." A year later the town voted to send to Mr. James Deane to come and be their schoolmaster, and he agreed to undertake the work for what could be made out of it for half a year. At that time the school was supported by its patrons rather than by a general tax. In 1716 John Watson was "improved to keep school—the



deacons and selectmen to order the school and receive the money." It was next agreed that the school should be kept in three places, a suitable place provided for the schoolmaster to quarter at, and a house suitable to accommodate each part during the time of the school being continued in that part, to be provided at the charge of each part, and if any neglect to provide such place, the committee to order the schoolmaster to go to the next part; school to be kept first over Moosup river; next in the middle; next in south part.

In 1717-18 John Stoyell, one of the most noted schoolmasters of the day, was employed by several persons in the middle of the town to instruct their own children and others for twelve months. The town accordingly ordered all the school money for the year to be delivered to these persons and made it the public school for the whole town, the cost to each child being fourpence a week besides the public money. In 1719 Henry Wake was schoolmaster three months at Edward Spalding's quarter, receiving for service his "diet" and five pounds. In 1721 Mr. Walton maintained perambulatory schools in the different neighborhoods, the town paying him twelve pounds, finding board and keeping a horse for him. In 1720 the town was divided into school districts, north and south of the meeting house, each to order its own schools. In May, 1722, the first school house was ordered, forty or fifty rods from the meeting house on the country road, and in 1725 two others were completed—one at the south end, between James Deane's and Thomas Smith's; one at the north, near Joseph Shepard's. In 1740 ten shillings a week was deemed a reasonable recompense for the master's "diet and horse-keeping." In 1766 a committee was appointed to lay out school districts, which thus reported:

"1, Flat Rock district, bounded south on Preston, east on Voluntown; 2, Stone Hill district, north of Flat Rock; 3, Goshen, bounded north by Moosup River, south by Stone Hill; 4, South, bordering south on Preston, west on Canterbury; 5, Middle, extending from Mill Brook up Main Street, butting east on Stone Hill; 6, Black Hill; 7, Moosup Pond, northeast corner; 8, Moosup River; 9, Shepard Hill; 10, Green Hollow, beginning at Snake Meadow Brook or Killingly line."

Doctor Perkins, Daniel Clark, Stephen Kingsbury, Andrew Backus, John Howe, Jonathan Woodward, Philip Spalding, Samuel Warren, Samuel Hall and Isaac Allerton were appointed a





committee, one for each district, to see that the schools were kept. Although the number of teachers and schools was increased by this arrangement, the leading men of the town were not yet satisfied with their attainments, and in 1770 proceeded to form an association "for the purpose of providing improved facilities for the more complete education of the youth of the vicinity." They erected a brick school house of respectable size, procured teachers of a higher grade, and established a more thorough system of instruction in common English branches, but were unable to organize a classical department.

Stimulated by a legacy left by Isaac Coit, Esq., at his decease in 1776, the annual interest of which was to be applied to the maintenance of a Latin or grammar school in the new brick house in Plainfield, the associated friends of education proceeded in 1778 to organize a classical department, securing for rector Mr. Ebenezer Pemberton, of Newport, a gentleman of high scholarship and accomplishments, and unusual aptitude for teaching. His reputation and the favorable location of the school attracted at once a large number of pupils. Colleges and academies had been generally suspended. Seaboard towns were exposed to invasion, but this remote inland village offered a safe and pleasant refuge. Gentlemen in Providence, New London, and even New York, gladly availed themselves of its advantages, and many promising lads from the best families in the states were sent to Plainfield Academy. The good people of the town welcomed these students to their homes and firesides. More teachers were demanded, and the popularity of the school increased until it numbered more than a hundred foreign pupils, besides a large number from Plainfield and neighboring towns.

In 1784 Ebenezer Pemberton, Hon. Samuel Huntington, Hon. Eliphalet Dyer, Reverend Levi Hart, Preston; Reverend Joseph Huntington, Coventry; and General John Douglass, Major Andrew Backus, Doctor Elisha Perkins, Captain Joseph Dunlap, William Robinson, Samuel Fox, Ebenezer Eaton and Hezekiah Spalding, of Plainfield, with such others as the proprietors should elect (not exceeding thirteen in the whole), were made a body corporate and politic by the name of "The Trustees of the Academic School in Plainfield," and invested with ample powers for managing the affairs of the school. Plainfield Academy held a high position in popular favor. Its rector was one of the most accomplished teachers of the day, and its patrons and directors





were among the leading men of the state. The village was pleasant and healthful, and its most respectable residents were proud of the school, and ready to open their homes and hearts to the stranger students. Doctor Perkins, though now so much engrossed with the duties of his profession, was alive to the interests of the academy, receiving even scores of lads into his own family when boarding places were scanty. A prudential committee of three was chosen annually from the directors, who had charge of the buildings and supervision of the financial department, while a stringent code of by-laws regulated the deportment of the pupils.

The third academic building known as "The White Hall," about a mile south of the others, was soon completed and occupied by the English department under the charge of Mr. Alpheus Hatch, a faithful and competent instructor. The mathematical department in the brick school house was assigned to Mr. Nathan Daboll, the author of "The Schoolmaster's Assistant." The principal academic building, known as "The New Hall," was devoted to classical instruction under the immediate charge of Doctor Pemberton. Many aspiring youth were here fitted for a longer residence in wider and more famous halls of learning.

A handsome stone edifice replaced the old academy building, erected in 1825, on a beautiful and commanding site given by Mrs. Lydia Farlan, other public spirited residents subscribing funds for the building. About a hundred students were usually connected with the school, of whom nearly one-half pursued classical studies, fitting for college or professional life. At the beginning of this century it usually had, for years, about 100 pupils, diminishing in later years, by reason of high schools in adjoining towns; the attendance in 1845 being about 75, in 1860 about 50, and recently from 30 to 40.

Among the many eminent men who have been connected with the Plainfield Academy, as pupils or teachers, a few may be mentioned as follows: Nathan F. Dixon, eminent lawyer of Westerly, R. I., and M. C.; Hon. Edward A. Bradford, foreign minister; Joseph Eaton, judge of county court and state senator; Abraham Payne, prominent lawyer, of Providence; Rinaldo Burleigh, for many years principal; Calvin Goddard, an able lawyer; John Adams, an educator of great talent; Nathan Daboll, teacher, and author of arithmetic and almanack; Sylvanus Backus, speaker of the house of representatives many times;



Reverend Joel Benedict, D. D., eminent divine; Hon. James Humphrey; Reverend Edward Humphrey; Hon. James Munroe, member of congress from Ohio. The list might be extended indefinitely, but this indicates a vast blessing conferred on our country by Plainfield Academy. Among the many who went out from Plainfield homes, and the instruction of Plainfield Academy, none achieved a more useful life-work than George Shepard, D. D., Bangor, Me., professor of Sacred Rhetoric, stamping upon many minds the impress of his own high character and deep spiritual consecration. The Hon. Edward A. Bradford won much success at the bar in New Orleans, and was honored by an appointment as judge of the supreme court of the United States. Connection with the great anti-slavery conflict, as well as their own genius, have made the Burleigh brothers very widely noted.

The union of three school districts, and the erection of the fine building in Moosup, for the graded schools, at a cost of \$10,000, was a long step in the right direction, and marks an epoch in the progress of the town. The ample school buildings at Central Village and at Wauregan, indicate the public spirit and wisdom of the people.

It has already been stated that the town of Plainfield is largely dependent upon its manufacturing enterprises for the degree of prosperity which it enjoys. There are in the town several localities of more or less importance which have been built up by this industry. These are Moosup, Central Village, Wauregan, Kennedy City, Almyville, Gladdingville and Packerville, which last is on the Canterbury line.

The water power at the Union Mills was used for many years for a carding machine. The original mill was built about 1805, and was very small; afterward enlarged twice; owned at first by a joint stock company composed of Jonathan Goff, John Dean, Elias Dean, John Dunlap, Jonathan Whaley, Doctor Baldwin, David Anthony, of Providence, and others. The stone mill was built subsequently. Mr. Andrew Young, from Rhode Island, became superintendent in 1815, and continued fourteen years.

After the failure of Mr. Almy the mill stood still for two years, when it was bought by D. L. Aldrich of Hope Valley, and S. G. Gray, for \$33,000, by whom it was run till the lamented death of Mr. Gray, September 27th, 1885, when Mr. Aldrich became sole owner. The stone mill was put in operation in 1879, with 140





looms and 7,000 spindles, on 56 x 60 print cloths. At that time Mr. Aldrich was agent; Mr. Gray, superintendent; G. E. Tillinghast, bookkeeper; P. S. Phillips, overseer of weaving; W. J. Potter, overseer of carding and spinning; and John Gibson, overseer of mule spinning. In 1880 an addition was built on the back side of the stone mill 40 x 60, two stories, used as a lapper and slasher room. In the fall of 1881 another addition was built, to be used as a boiler and engine room. In the summer of 1882 an addition of 108 feet was built on the west end of the mill, of the same height and width as the mill, to accommodate the machinist, and for other purposes. In 1883 the old mill was torn down, and nearly on the same spot Mr. Aldrich laid the foundation for an addition of 100 feet in length, built the next summer, three stories high. Another story was added to the main mill as far as the tower. The mill has a capacity for 350 looms. It has 10,000 spindles, and employs upwards of 100 hands. D. L. Aldrich is sole owner and agent; G. E. Tillinghast, superintendent; W. J. Nichols, bookkeeper; P. S. Phillips, overseer of weaving; Frank Boudroe, overseer of carding; J. Gibson, overseer of mule spinning; H. A. Bell, overseer of spinning; Henry Daggett, in charge of slashing; G. Wilbur, boss machinist.

The energy and resources brought to bear on this enterprise by the owner, give assurance of the largest success. Several houses in good style of architecture he has already added to the village of Moosup.

In the northwestern part of the town is the manufacturing village of Wauregan, having a Congregational church within its limits proper, and a Roman Catholic church on the opposite bank of the Quinebaug, in the town of Brooklyn. The village is under the control of a company in whose manufactory the people are employed. There are in the village one store and a large hall for concerts, lectures and the like. The village has a library of one thousand volumes from which any one can draw books by the payment of ten cents a week.

About the year 1850 Mr. A. D. Lockwood bought the privilege, and in 1853 a company was formed, which obtained a charter from the state legislature under the name of the Wauregan Mills. In 1853 and 1854 a building 250 feet in length and 45 feet wide, three stories high, was erected. In 1858 and 1859 the length of this was doubled. In 1867 and 1868 another building 500 feet in length and four stories high was built on the





opposite side of the trench, and the two parallel buildings were connected in the middle by a building 250 feet long, extending across from one to the other. This makes a total length in the three parts of about 1,250 feet. It is built of rough stone, which was quarried in the vicinity, the outside being plastered. Both water and steam power are used. Water from the Quinebaug is carried through five turbine wheels, giving what by estimation is equal to one thousand horse-power. A steam engine of four hundred horse-power is also ready for use when occasion requires. The factory is lighted with gas, which is made on the premises from coal oil.

There have been no changes in ownership, except as sons of the original proprietors have taken the places of their fathers. The stock is owned mostly in Providence, R. I. Mr. A. D. Lockwood was agent at the commencement, but soon disposed of his interest. Mr. J. S. Atwood, who had been superintendent from the start, was then made agent, and retained the position until his death, February 20th, 1885. The works have now in successful operation 56,000 spindles and 1,400 looms, making different kinds of plain and fancy cotton cloths. The pay roll of the company contains more than eight hundred names. The annual product is between eight and nine million yards. Seven hundred cords of wood and fifteen hundred tons of coal are annually consumed. The farm owned by the company contains twelve hundred acres of as fine land as can be found in the state.

On the Moosup river, in the upper borders of Moosup village, is the locality known as Almyville, a factory village. In ancient times a carding machine occupied this water power for many years. The old mill, known as the woolen mill, was built by William Almy, of Providence, about sixty years ago. It was started and operated by Darius Lawton, making fine broadcloths, being about the first made in New England. At the end of ten years Mr. Lawton left, and Sampson Almy succeeded to his place and continued the business about ten years longer, when the change was made to cotton, and a variety of cotton goods was manufactured.

There was another mill built in 1856, and run as a woolen mill till it was burned in 1875. The present owners, Aldrich & Milner, bought in 1879, and have built a large mill on the site of the burned woolen mill. They have now running eight sets

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of cards in the new mill, and four sets in the old woolen mill; and are now running 14 sets of machinery, with 84 broad looms, employing about 230 hands, with a pay roll amounting to nearly \$8,000 a month.

A new mill at the upper dam has been built, where are now running two sets of improved cards, with mules for spinning, and a Garnet machine for opening ends. Several new houses have been recently added to this beautiful village. Mr. Julius S. Bowes is the efficient superintendent of the Almyville mills.

Another section of the village of Moosup is locally known as Gladdingville, or Kiswaukee. A mill was built at this place by Joseph S. Gladding in 1817, for the manufacture of cotton cloth. Since then it has been owned by James B. Ames, by Hale & Miller, and by David Harris. It is now owned by Floyd Cranska, and is occupied in the manufacture of a very excellent article of thread. The mill is supplied with four thousand spindles, and some thirty to forty hands are employed.

Allen Harris, one of the pioneers of manufacturing in Central Village, was born in Smithfield, R. I., May 16th, 1790, and came with his parents to Plainfield in 1800. He, with Arnold Fenner, built the upper brick mill about the year 1828. For a while the village was known as Harrisville. Previous to that time Fenner & Richards had built the old wooden mill still standing in the upper part of the village, though not used as a mill for many years. That mill was afterward owned by Fenner & Borden. The lower brick mill was built about the year 1845. Borden died and Bowen became a partner, the firm being then known as the Central Manufacturing Company, of which mention has been made in a previous paragraph. After the death of both owners, the business was carried on by the heirs of Fenner & Bowen till the property was sold to the Leavens Brothers. J. Leavens' Sons, of Norwich, bought the property in July, 1881, and gave it the name by which it is now known, viz., the Kirk Mills. They immediately commenced making such changes as were necessary to manufacture the same kind of goods which they had formerly made. For that purpose the upper mill was arranged for fancy goods. This also necessitated many changes in the lower mill. The mills now contain 11,000 spindles and 234 looms. They are making fancy goods, wide prints and light plain goods, and employ some one hundred hands or more. The superintendent is Mr. H. Truesdell.

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of free men and women, and its history is therefore a history of the struggle for liberty and the expansion of the rights of citizenship. The fourth is the fact that the United States is a nation of farmers and workers, and its history is therefore a history of the struggle for economic justice and the improvement of the lot of the common man. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of the struggle for the conquest of the West and the expansion of the nation's territory. The sixth is the fact that the United States is a nation of soldiers, and its history is therefore a history of the struggle for national defense and the preservation of the Union. The seventh is the fact that the United States is a nation of statesmen, and its history is therefore a history of the struggle for peace and the promotion of international cooperation. The eighth is the fact that the United States is a nation of scientists and inventors, and its history is therefore a history of the struggle for knowledge and the advancement of human civilization. The ninth is the fact that the United States is a nation of artists and writers, and its history is therefore a history of the struggle for creative expression and the enrichment of the human spirit. The tenth is the fact that the United States is a nation of heroes, and its history is therefore a history of the struggle for greatness and the achievement of the American dream.



A locality in the suburbs of Central Village is known as Kennedy City. In ancient times here was only a grist mill. After the property was bought by John and Robert Kennedy, a saw mill was added, and a fulling mill. After some years John Kennedy sold out to Arnold Fenner, who built a cotton mill about fifty-five years ago. Previous to this time, some five years, the fulling mill on the north side was made into a flannel mill. About thirty years since machinery for making wicking and twine was put in, and work in this line has gone on till the present time. The works are now operated by Thomas Sheldon.

The ancient grist mill, located near here, on the Canterbury road, was built by Jared Cook about the year 1768. It was sold to William Cutler in 1775. He in turn sold it to John and Robert Kennedy in 1794; and it was again sold to Henry Cutler in 1856. It is still owned by him. About thirty horse-power of water is employed, and the mill grinds 250 bushels a week of corn, wheat and feed. The dam is supposed to have been built by one Pope some years earlier than the date given above, and a saw mill built on the opposite side of the river.

The Robinson & Fowler Foundry Company had its origin, as far as active work is concerned, in Canterbury twenty-five or more years ago, and was removed to Plainfield Junction in 1868. It is located near the railroad depot, and employs from thirty to forty hands. The works are largely engaged in making castings for the "Webster" and the "Richmond" furnaces. The present officers of the company are: J. Hutchins, president; Roswell Ensworth, secretary; W. Tillinghast, treasurer, and S. P. Robinson, agent. They also manufacture farmers' boilers, cook stoves, parlor stoves and office stoves, hollow-ware, cellar windows, cultivators, plows, horse hoes, cauldron kettles and machinery castings.

One of the most destructive freshets ever known in this town occurred on the night of February 13th, 1886. The Moosup river burst its banks, carrying away bridges and flooding buildings. An eye witness describes it thus:

"The Moosup River, usually so quiet and peaceful, had yielded to the elements and soon was beyond control, sweeping with a mad, irresistible force everything before it. At the vicinity of the 'Central bridge,' so called, the roads were completely ruined, while of the bridge nothing remains. All the houses on the flat were vacated, and on Sunday the scene was a terrible reality to the many visitors.





"The trench of the Central Manufacturing Company was completely torn out, stopping further operations at the mill, and throwing many out of employment until repaired. A few rods further down the stream is an old bridge, just above the railroad bridge, erected on apparently loosely built abutments, which took the first shock of the ice and debris from above, and, strange to say, the old bridge stood there, with the road washed away on both sides, a pigmy mocking at the strength of a giant. A few feet further down was the railroad bridge on strongly built abutments, which presented an entirely different aspect. The force of the stream was such that the south abutment was half gone, the bank under the track torn away, while the rails on the bridge were twisted toward the east quite a distance. The north abutment at first glance would seem but little damaged, but on close inspection, the now falling river showed that it had been undermined, so that considerable work will have to be done there.

"Below the railroad bridge was situated a building owned by J. P. Kingsley of Plainfield, and occupied by French's grist mill, Torrey Brothers' carriage shop, where they also made stable forks and wagon jacks, and in the basement by Fitch Cary and Torrey Brothers in making ox bows and yokes. Below the building the bank completely gullied; broken machinery, lumber stock and debris from above were mingled in wild confusion, the whole shop being a complete wreck. The water rose higher and higher until it reached the floor above, sweeping through the sides of the building and carrying away at least a third of the side towards the stream. The Torrey Brothers fortunately saved most of their tools on this floor, and of 500 bushels of corn grist put into the grist mill, 350 bushels were saved. Half the dam here is swept away, the high water still hiding traces of further destruction. On the roadway to the shops above mentioned was situated a barn and sheds, which the freshet, in its destructive career, swept away with half the road. The fields as far as the eye could see were strewn with broken timbers and wreck of every description.

"At Kennedy City, a short distance down the river, are situated small mills owned by Henry Cutler and Mr. Tourtellotte. Cutler's mill is occupied by Mr. Sheldon, but beyond the flooding of the lower part of the building the loss is slight. The flume was destroyed, and also the trench to the grist mill, making a loss of \$500 at least. Tourtellotte's mill was run by George



Tripp. The flood came with such force that a new bulkhead was torn away, destroying the flume and saw mill. Mr. Tourtellotte's loss cannot be less than \$1,000. The mill caught fire from old waste belonging to Mr. Tripp. His loss is nearly \$100.

"Moosup is in a bad shape on account of the freshet. The bridges are most all gone, and the roads in that section, many of them, are useless. The first bridge to go was the one about three miles above the village, then followed the David Hall bridge (abutments and all), the Morgan bridge at Almyville near the Blodgett House, the Kishwaukie bridge by Floyd Cranska's. The Carey bridge, it is thought, can be saved, though Sunday it was under water. A tenement house owned by Aldrich & Gray was carried off with the flood, giving the occupants barely time to get out, they losing all their furniture. Large numbers were at work on all the dams, but it seemed at one time as if all their efforts would be in vain. The ice started Friday night and came with such a force that it moved the cap stone at Aldrich & Milner's. The roadway of this firm was washed in two places. Floyd Cranska's race-way is damaged, and the dam at one time was in danger of going."

The four main bridges of the town were swept away. To replace them the town hired \$20,000 and built substantial iron bridges. The damage to corporate property of the town amounted to about \$25,000.

Plainfield Junction for many years was nothing but a railroad crossing, but now carries on foundry works and steam saw mills, and is building up into a village.

Old Plainfield Village has perhaps the finest avenue of trees in Windham county, and many handsome residences. Plainfield, like many similar towns, suffers from a multiplicity of interests, its villages being practically independent organizations. The senior village, however, occupies a nominal head-ship, and has still been able to retain the administration of the probate court. Its charge was held for twenty-three years by Hon. David Gallup, who removed his residence to Plainfield at an early age, and became very active in town and public affairs.

James B. Kilborn Post, No. 77, Department of Connecticut, G. A. R., was organized March 4th, 1886. Its charter members were John Allen, George A. Rouse, Stephen Aldrich, Henry F. Walker, Willis D. Rouse, Horace S. Swan, Henry C. Torrey, George Torrey, Daniel Champlin, Nathaniel P. Thompson, Wil-





liam H. Johnson, Henry F. Newton, Charles H. Rogers, Charles B. Wheatley, Joseph D. Lewis, George R. Bliven, James P. Pellett, Minor Spicer, John W. Fisk, William Dean, Elijah Green, James Whelan, Austin Fitzgerald, Jeremiah H. Pierce, Michael Fitzpatrick, Isaac Whitaker, William Gill, James McCaffrey, Robert Scholes, James F. Knight, Charles C. Card and John Rankin. Its meetings have always been held in Central Village. It has a nice hall in Barbour's building. Its first officers were: Post commander, George R. Bliven; S. V. C., Daniel Champlin; J. V. C., Charles B. Wheatley; Q. M., N. P. Thompson; surgeon, Charles H. Rogers; chaplain, Henry C. Torrey; officer of the day, Horace S. Swan; officer of the guard, John Rankin; adjutant, Henry F. Walker. The post commander for the years 1887 and 1888 was Charles B. Wheatley.

On May 6th, 1887, the post was presented with a most elegant silk double flag, with stars and stripes on one side and post flag on the reverse, a present from Hon. Joseph Hutchins, Mr. Edwin Milner, Mr. J. Arthur Atwood and Comrade Charles B. Wheatley. The flag is probably second to none owned by any post in the state. The post has now 82 members. The officers elected for the year 1889 are: Commander, George Torrey; S. V. C., James P. Pellett; J. V. C., William I. Hyde; surgeon, Charles H. Rogers; chaplain, Henry C. Torrey; Q. M., George R. Bliven; O. D., William Dean; O. G., Stephen Aldrich.

Moosup Lodge, No. 113, F. & A. M., was chartered June 4th, 1872. Its location, as its name implies, is in the village of Moosup, where it regularly meets. The first W. M. of the Lodge was George H. Lovegrove. The present incumbent of that office is Charles N. Allen. Other officers are: Charles Bragg, S. W.; Orrin W. Bates, J. W.; George R. Bliven, treasurer; William H. Sargent, secretary; Reverend John McVey, chaplain. The Lodge has always met at Moosup. It owns no property except its regalia.

Protection Lodge, No. 19, I. O. O. F., was organized in Moosup in August, 1888, with 26 charter members. The first officers were: C. B. Wheatley, N. G.; Thomas Hurst, V. G.; F. T. Johnson, secretary; W. C. Bates, treasurer; John Westcott, permanent secretary. The Lodge at present numbers thirty-seven members. The present officers are: Thomas Hurst, N. G.; Henry N. Wood, Jr., V. G.; F. T. Johnson, secretary; Charles A. Wood, treasurer.





Quinebaug Lodge, No. 22, A. O. U. W., of the town of Plainfield, was organized July 9th, 1883. Its charter members were: Charles B. Wheatley, Amos Kendall, George W. Shepard, Albert F. Shepardson, Oscar F. Farland, William L. Green, George P. Dorrance, Thomas E. Main, George E. Tillinghast, George R. Fowler, Henry R. Brown, Charles W. Lillibridge, Sessions L. Adams, Edward H. Lillibridge, and James P. Pellett. The first officers were: Amos Kendall, P. M. W.; Charles B. Wheatley, M. W.; George R. Fowler, foreman; C. W. Lillibridge, overseer; George E. Tillinghast, recorder; George P. Dorrance, financier; S. L. Adams, receiver; O. W. Farland, guide; A. F. Shepardson, I. W.; W. L. Green, O. W. The successive master workmen from that time to the present have been: Charles B. Wheatley, 1884; George E. Tillinghast, 1885; A. H. Gulliver, 1886; James P. Pellett, 1887; Charles B. Wheatley, 1888; Thomas Hurst, 1889. The present officers are: George R. Bliven, foreman; Joseph Dawson, overseer; Henry R. Brown, recorder; Frank B. Wilson, financier; S. L. Adams, receiver; Henry N. Wood, Jr., guide; George Shepard, I. W.; George R. Fowler, O. W. The Lodge now has forty-seven members.

Two hundred and fifty-two men enlisted from Plainfield in Connecticut regiments, during the late war for the suppression of the rebellion.

Among the esteemed men of a former generation may well be mentioned the following: Deacon Caleb Bennett, who was elected deacon of the Baptist church in 1817, and held that office here 40 years, and on removing to New Britain he was again chosen to fill the same station, in which he remained till he died, November 13th, 1882, aged about 81 years. Andrew Young came from Rhode Island about 70 years ago, and was superintendent of the Union Mill 13 years. He reared two children, one of them, Sophia, is the wife of Mr. Charles A. Tillinghast, of Moosup; the other, now deceased, was the wife of Mr. Jason Potter, now of Sterling. Jonathan Goff was justice of the peace for a considerable time; he once represented the town in the legislature, and was clerk of the Baptist church fifty years. John Dunlap was judge of probate, justice of the peace and postmaster. Samuel D. Millett was one of the highly esteemed citizens of the town; was representative, justice of the peace, and filled many other offices of trust. In the Methodist church he was very useful, filling the important offices of trustee and steward many



years, and always ready to help in every good work. He died December 2d, 1884. Stephen Hall, Esq., commenced a private school for classical studies and the higher branches of English, in 1847, which he continued for about fifteen years. Among the hundreds of scholars trained by him, now scattered from Maine to California, may be mentioned Hon. Daniel Spalding, of the interior department; Alfred Fairbanks, a millionaire of California; Mr. Tillinghast, a prominent lawyer of Providence; and Reverend Jeremiah Aldrich, now of the state of Massachusetts.

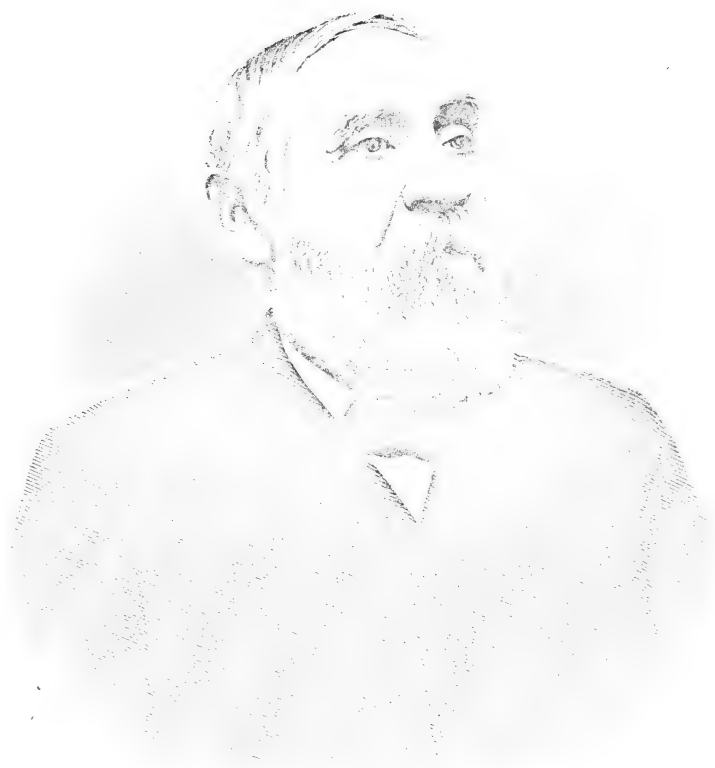
#### BIOGRAPHICAL SKETCHES.

DAVID L. ALDRICH.—Noah Aldrich, a revolutionary soldier and a resident of Scituate, Rhode Island, married Huldah Whittaker, who died in her one hundredth year. They raised a large family of sons and daughters, among whom was David, born in 1770, in Scituate, where his life was spent as a farmer. A public-spirited and influential citizen, he was for many years a member of the town council, director of the Citizens' Union Bank, since extinct, and a liberal contributor to the Smithville Seminary, now the Lapham Institute, of Scituate. He married Hope Law, of Killingly, Conn., whose children were: George, William, John and David L. The death of Mr. Aldrich occurred in 1853.

His son, David L., was born April 27th, 1822, in Scituate, and was educated at the Smithville Seminary, from which he graduated in 1845. Removing to Providence, he entered upon a mercantile career as a member of the firm of Aldrich & Bean, continuing this business relation until 1851, the date of his removal to Hopkinton, Rhode Island, where in company with Barber Reynolds, he leased the Godfrey Arnold cotton mill and two years later purchased the property. At the expiration of the seventh year of this partnership the firm was dissolved, Mr. Aldrich continuing the business. In 1863 he erected a woolen mill at Plainville (now Richmond Switch), R. I., which was in 1880 sold to William A. Walton, its present owner. Mr. Aldrich, in company with Edwin Milner, then purchased the Moosup Mill, at Moosup, Conn., which they devote to the manufacture of fancy cassimeres. In 1865 he became the owner of the mills at Arcadia, in which print cloths are manufactured.

Mr. Aldrich was one of the projectors of the Richmond Bank, afterward merged in the First National Bank of Hopkinton, of which he is a director. He was also prominently identified with

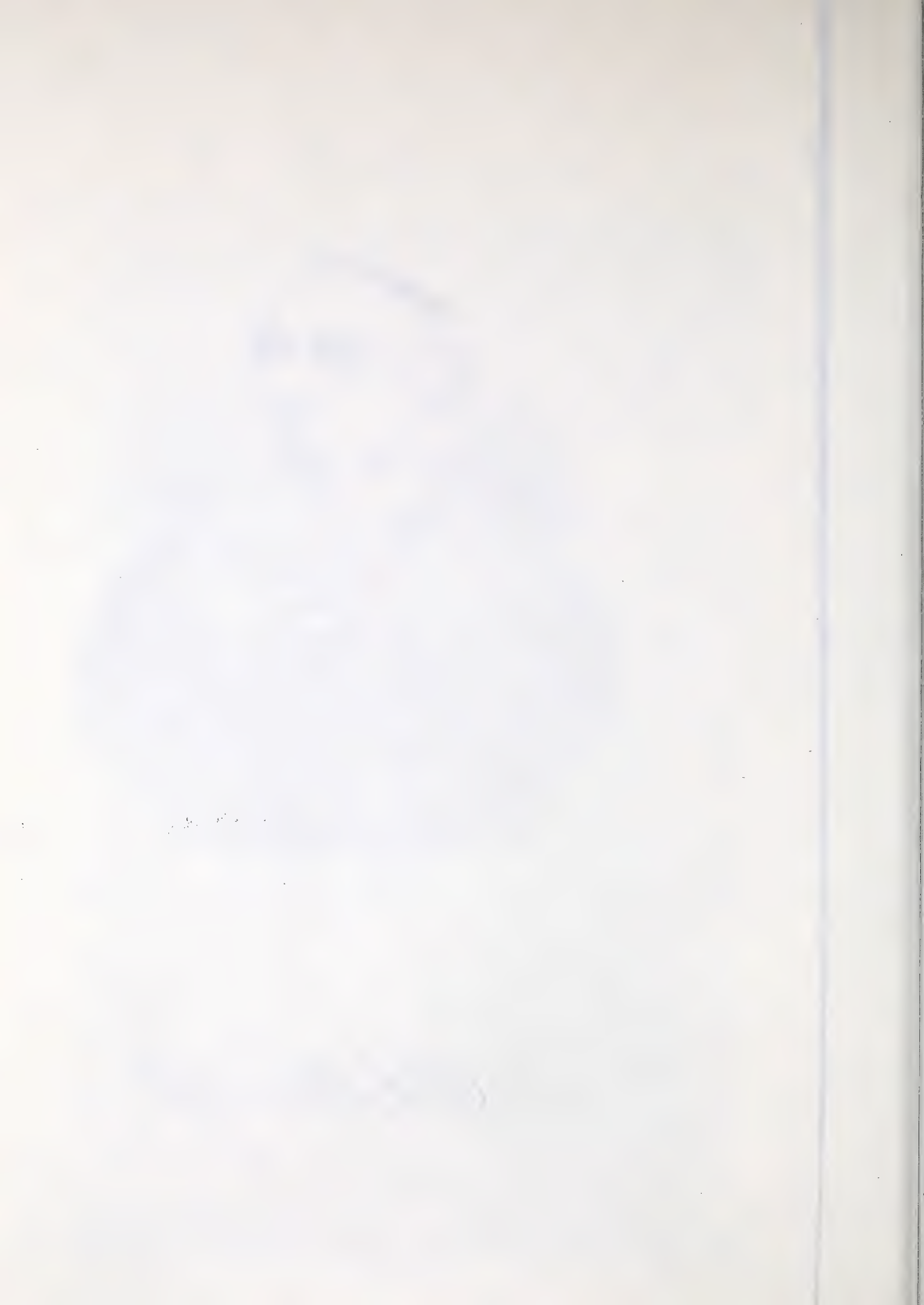




W. H. & C. O. N. S.

*D. L. Aldrich*





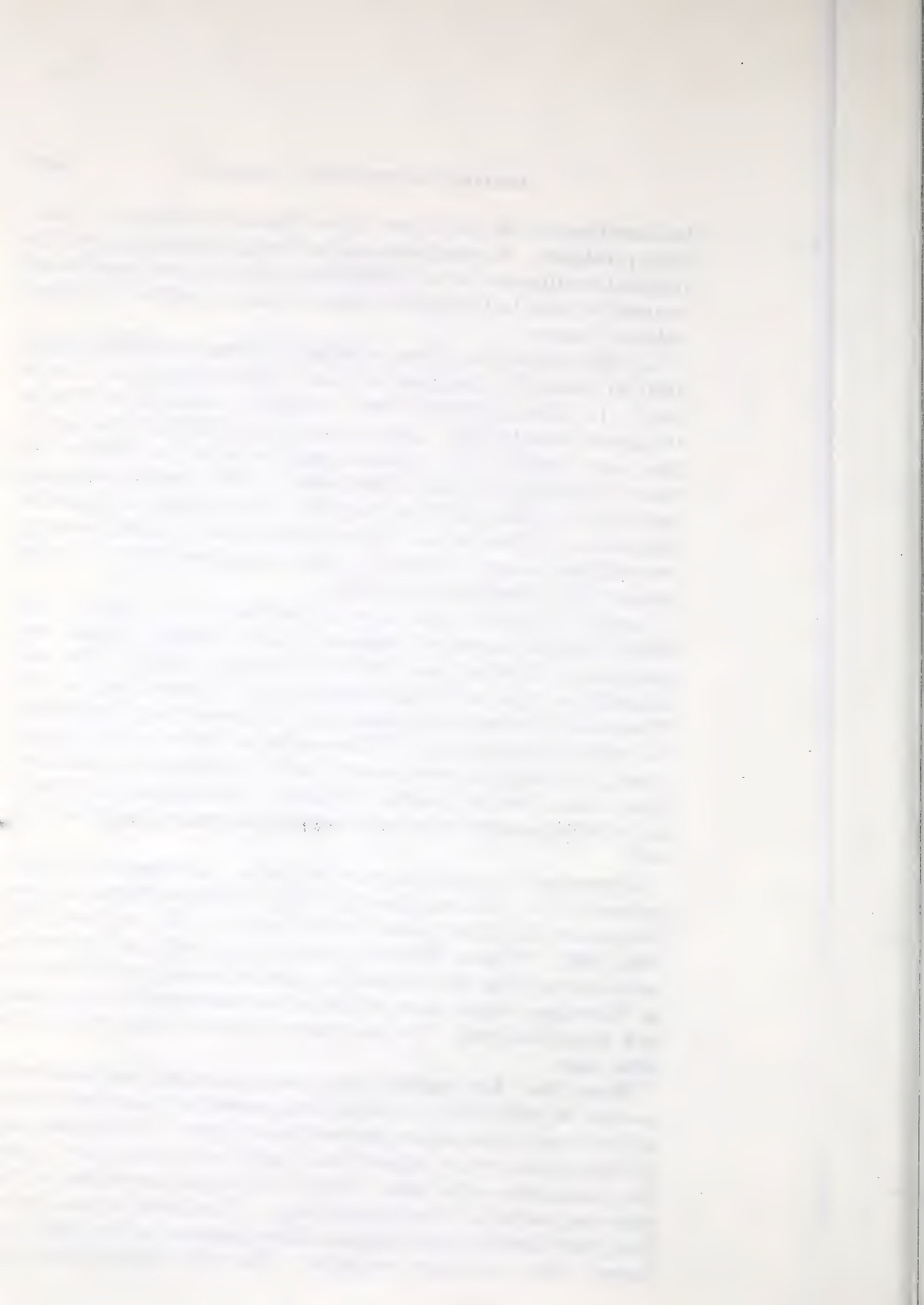
the construction of the Wood River Branch railroad, of which he is president. A republican and a strong protectionist in his political sentiments, he was a delegate to the national republican convention held in Chicago in 1880, but has not aspired to higher political honors.

Mr. Aldrich has been twice married. He was united May 12th, 1846, to Susan W., daughter of Hon. Joseph Sheldon, of Cranston, R. I. Their children were: Joseph S., who died in 1874, at the age of twenty-four; Laura, who died in 1856, at the age of five; and David L., Jr., whose death occurred in 1883, in his twenty-fourth year. Mrs. Aldrich died in 1870, and he was again married June 5th, 1872, to Mary M. Gray, widow of Ephraim Carpenter, of Providence. Mrs. Aldrich died in 1886, leaving two children, a son, William S., and a daughter, Mary A., aged respectively, fifteen and thirteen.

JAMES S. ATWOOD was born in Scituate, R. I., March 17th, 1832. He was the son of John and Julia A. Batty Atwood, and grandson of Kimball and Selinda Colgrove Atwood. He was educated at the Smithville Seminary in Scituate, and at the Woodstock Academy in Connecticut. At an early age he entered his father's cotton mill in Williamsville, in the town of Killingly, Conn., and there mastered every detail of cotton manufacture, from bobbin boy to general manager. He was perfectly familiar with the construction and working of every machine in a mill.

September 17th, 1855, he married Julia A. M. Haskell, of Cumberland, R. I. He had three children: William Hamilton, born November 8th, 1859; James Arthur and John Walter, born May 18th, 1865. William H. died January 18th, 1862, and the twins, who survive him, have taken his place as managers of the mills in Wauregan, where most of his active business life was passed and where he lived. He died there February 20th, 1885, in his 54th year.

When the first building for manufacturing purposes was erected in this place in 1853, he was appointed superintendent, and was soon advanced to the position of agent. Every machine in these mills, whose capacity has more than quadrupled since his connection with them, was put in its place according to his plan and under his direct supervision. The financial success of this great industry and the enviable reputation of the place are largely due to his wise oversight. He took a laudable pride in



the larger concern known as the Ponemah Mills, in Taftville, in the town of Norwich, which were built after his plan and under his eye. The phenomenal success of these mills on a class of fine goods, which were an experiment in this country, was largely owing to his good judgment, careful oversight and ability to adapt means to the desired ends. Of these mills he was agent from their beginning till his death. He was not one to risk the money of the corporations he managed in any foolish experiments. During one of the changes that are liable to occur in business enterprises in this country it became necessary to assume control of the mills in Williamsville, in which he and his brother William were largely interested, and his financial credit and wise judgment carried them through difficulties that might have proved disastrous in less careful hands.

Few men have the ability wisely to direct so many large and separate interests. Everything in the beautiful manufacturing village of Wauregan, in which most of his active business life was passed, bears the impress of his moulding hand. While acknowledged to be the peer of practical manufacturers, and possessed of ample means, he was a man of simple tastes, without the shadow of a desire for display, always hiding his ability under a modesty which was as rare as it was commendable. While he despised shams and hollow pretense, he was kindly in judgment, tolerant of the imperfections of others, ready to overlook mistakes, and saw in every man a friend and brother. He bore upon his countenance the stamp of true worth, and no one feared to trust him implicitly. The poorest and humblest could always approach him with the assurance that he would listen to them with the same respect as though possessing great wealth or occupying high positions. His heart throbbed in sympathy with the sorrowing and suffering, and his hand was ever open in relief. Irreproachable in character, gentlemanly in bearing toward every individual, it was no wonder that every one with whom he came in contact said: "He is my friend."

He represented the town in the legislature in 1868, and was an elector in the presidential campaign of 1884. Even when not a professed disciple of Christ, he took the deepest interest in all that pertained to the moral and religious welfare of the community, and was foremost in sustaining the institutions of the gospel at home and abroad. He was instrumental in secur-





1875

*J. G. Wood*







W. T. BABCOCK

*William T. Babcock*



ing the erection of the church in Wauregan, which is a gem of architectural beauty, a fitting memorial of one who sought not his own but others' welfare and happiness. In his ripemanship, with the simplicity and faith of a little child, he laid all his varied endowments, his honors, his possessions, at the feet of the Savior of mankind, and putting his hand into that of his Divine Leader, said: "I will follow thee wherever thou goest;" and in his master's work he found his joy. In January, 1878, he came into the church by an open confession of his faith, and from that time to the end he gave to its spiritual interests his thoughtful sympathy and unstinted help. Such a life, so pure, so genial, so intensely loyal to truth and duty, is a benediction everywhere, and the world is the poorer when it departs.

WILLIAM STUART BABCOCK.—Three brothers of the Babcock family came from England in colonial days—probably James, Jesse and Nathaniel—and settled in Newport, Rhode Island. Nathaniel afterward located in Stonington, Connecticut, and became the progenitor of the branch of the family represented by the subject of this biography. His descendant, Nathaniel, the grandfather of William Stuart Babcock, had two sons, Jonas and Stephen, and one daughter, Mary. Jonas served under Washington in the war of the revolution, and lost his life in the battle of White Plains in 1776. Stephen, born June 15th, 1765, was thrice married. The first wife, Mercy Hinckley, left four children—Eunice, Stephen, Samuel and Henry. Elizabeth Stuart, his second wife, left one daughter, Elizabeth. By a third union, with Mercy Davis, were born children: Charles D., Nathaniel S., Mercy A., John D., Jonas L. and William S.

The youngest of this number, and the eleventh child, William Stuart, was born March 20th, 1822, in North Stonington, Connecticut. The district and select schools of the neighborhood afforded him an elementary education, after which the summers were spent in work on the farm and the winters in teaching. He had been accustomed from boyhood to labor and naturally preferred the healthful employments of a farmer to a more sedentary life. In 1865, having previously purchased a productive farm in Plainfield, he removed from Stonington to that town, where he has since been numbered among its most industrious and enterprising citizens.

Mr. Babcock possesses an inventive genius. He has secured five



patents for improvements on wagons, plows and farm implements, that, owing to the reluctance with which new machines are adopted, have not proved remunerative. He was for some years treasurer and a director of the Robinson & Fowler Foundry Company, and is now president of the Plainfield Cemetery Association. He has given some attention to matters of a public nature, and served as selectman, member of the board of relief, justice of the peace, and representative in the Connecticut legislature. His services are also much in demand as trustee, arbitrator, and in similar offices of trust. In religion he is liberal in his views, as in contradistinction to orthodoxy. He early joined the state militia, was at the age of nineteen made a lieutenant, and later promoted to the rank of captain.

Mr. Babcock on the 4th of October, 1859, married Miss Frances E. (born June 15th, 1840), daughter of Richard H. Main, of North Stonington, Connecticut. They have three sons and three daughters, as follows: William P., born February 5th, 1862; Nella F., July 28th, 1865; Anna E., January 16th, 1867; Stephen R., February 6th, 1870; Callia M., November 16th, 1871; and Telley E., October 22d, 1876.

Mr. Babcock has always sought for light, his object being to find a reason, a fact on which to build. He has the manhood and courage to investigate and to express his honest convictions, following the light of his own investigations and the impulse of his heart, and not building his character on the opinions of others.

FLOYD CRANSKA.—James Cranska, the father of Floyd Cranska, a native of Portland, in the state of Maine, removed to Providence when a boy, and at a later date made Thompson, in Windham county, his home. Here he embarked in the shoe business, continuing in the same for nearly thirty years, and was for twenty years station agent at Grosvenor Dale, as also postmaster of the village. He married Asenath, daughter of Calvin Randall, manager and proprietor of mills in the eastern part of Thompson, Windham county. Their children were five sons and three daughters, of whom Floyd Cranska was born September 16th, 1849, in Thompson, his home until the age of nineteen. He was educated at the public schools, and during the summer assisted in farm work. On removing to Grosvenor Dale he became assistant station agent and postmaster of the village. Soon after, he was offered and accepted a position with the Grosvenor



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Wm. Cranska & Co.

Floyd Cranska





*Albert C Greene*



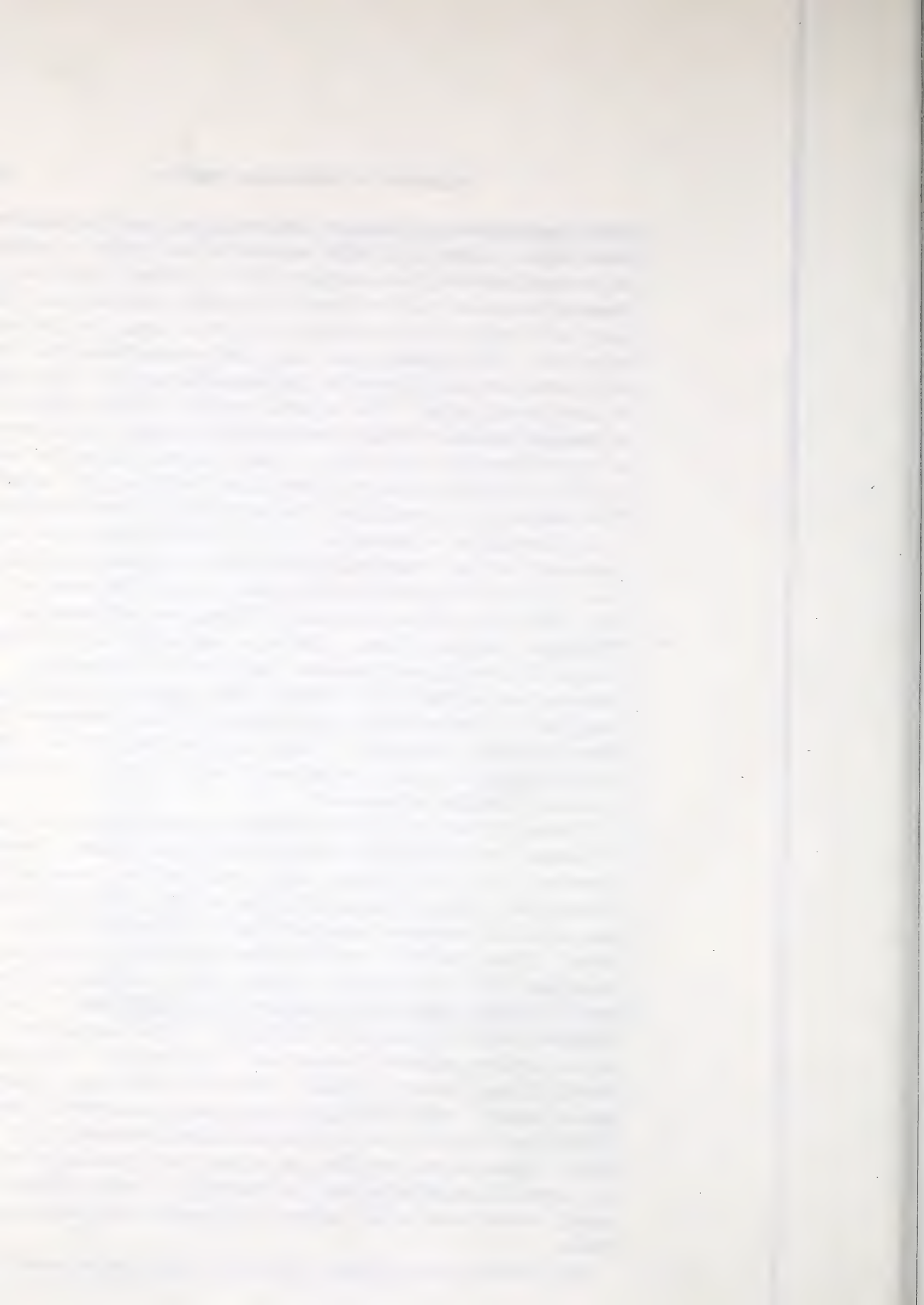
Dale Manufacturing Company, as head clerk and paymaster in their mills. After a faithful service of ten years he severed his connection with this company, and in January, 1880, on purchasing the cotton mill at Moosup, formerly known as the Gladding mill, began the manufacture of cotton yarns for the weaving trade. Mr. Cranska made many improvements in this mill, and introduced machinery for the manufacture of a high grade of fine thread yarns. The superior quality of the productions of the mill created a steady demand for its goods, which were of a higher class than ever before made, and warranted the building of a stone addition in 1886, thus doubling its capacity. The market for its products is found chiefly in New England.

Mr. Cranska is a republican in his political faith, and while interested in local issues and public measures, cannot be diverted from his absorbing business interests to enter the arena of politics. He was, when a resident of Thompson, a director of the Thompson Savings Bank. He is a supporter of the Baptist church of Moosup, and treasurer and clerk of the society. Mr. Cranska was on the 3d of October, 1877, married to Evelyn C., daughter of Lucius Briggs, then agent of the Grosvenor Dale Manufacturing Company. Their children are: Annie Louise, Lucius Briggs, Harriet Atwood and Evelyn Clara. A daughter, Caroline Matilda, is deceased.

ALBERT C. GREENE.—Abel Greene, the grandfather of Albert C. Greene, resided in West Greenwich, Rhode Island. Jeremiah Greene, a son of the former, also a resident for years of West Greenwich, where he engaged in the milling business, and was also a skillful carpenter, married Freelove Hopkins, of the same town. Their children were five sons and seven daughters, the youngest with one exception being Albert C. Greene, who was born in West Greenwich, February 21st, 1823, and in infancy removed with his parents to Plainfield. His education was such as the common schools afforded, and very limited. His father's death during his son's infancy threw the lad largely upon his own resources, and at the age of eight years he entered a factory where the long day of service extended from daylight until dark. Subsequently working on a farm and attending the winter term of the public school, at the age of twenty-three he entered a sash and blind factory and spent five years at that trade.

Mr. Greene next engaged in hewing ship timber and finally





established himself as a house carpenter, which occupation he followed for many years. Preferring an agricultural life, he in 1868 purchased the farm on which he resides in Plainfield, and cultivated the land until 1884, when he was succeeded by his son. He has since practically abandoned active business, though occasionally resuming his trade for a brief period.

He was in 1849 married to Miss Louisa, daughter of Rufus and Eunice Brown, of Charlton, Massachusetts, who died in 1860. Their children are: Turner E., Daniel F., and Rosa L., wife of Frederick Douglas. Turner E. is married to Carrie Richmond, and the wife of Daniel F. was Mary Phillips. Mr. Greene as a democrat represented his constituents in the state legislature in 1876 and has filled such local offices as constable, collector, etc. He is a member of Moosup Lodge, No. 113, of Free and Accepted Masons.

JOSEPH HUTCHINS.—Nicholas Hutchins emigrated from England about the year 1670, in the reign of Charles the Second, and settled in Groton, Massachusetts. His two children were John and Joseph, the former of whom was born in Groton in the year 1678, and married a Miss Whitney. Their five children were: Joshua, John, Benjamin, Sarah and Abigail. Having lost his wife he removed to Plainfield, Connecticut, and married a Mrs. Pierce (formerly a Miss Weyman), whose children by this union were: Joseph, Weyman, Ezra, Silas, Anna, Keziah, Ruth and Mary. Joseph Hutchins was born in 1711, and married Sarah Levins, whose children were: Sarah, Rachel, Mahitable, John, Amasa, Judith, Sophia and Eunice. Amasa Hutchins was born in 1748, and in 1788 married Hannah Lefingwell, whose five children were: Joseph, Jeremiah, Samuel, Eunice and Marvin W. Joseph, of this number, whose birth occurred February 23d, 1789, in Killingly, removed to Plainfield and was married in 1817 to Nancy Bacon. Their children were: Mary, Joseph, Horace, Hannah and Nancy.

The eldest son, Joseph Hutchins, the subject of this biography, was born March 4th, 1820, in the town of Plainfield, with which he has during his whole life been identified both as a public man and a private citizen. The public schools and the Plainfield Academy afforded the opportunity for acquiring a thorough knowledge of the elementary branches of study, after which for four years the summers were devoted to the work of the farm, and the winters to teaching. He was on the

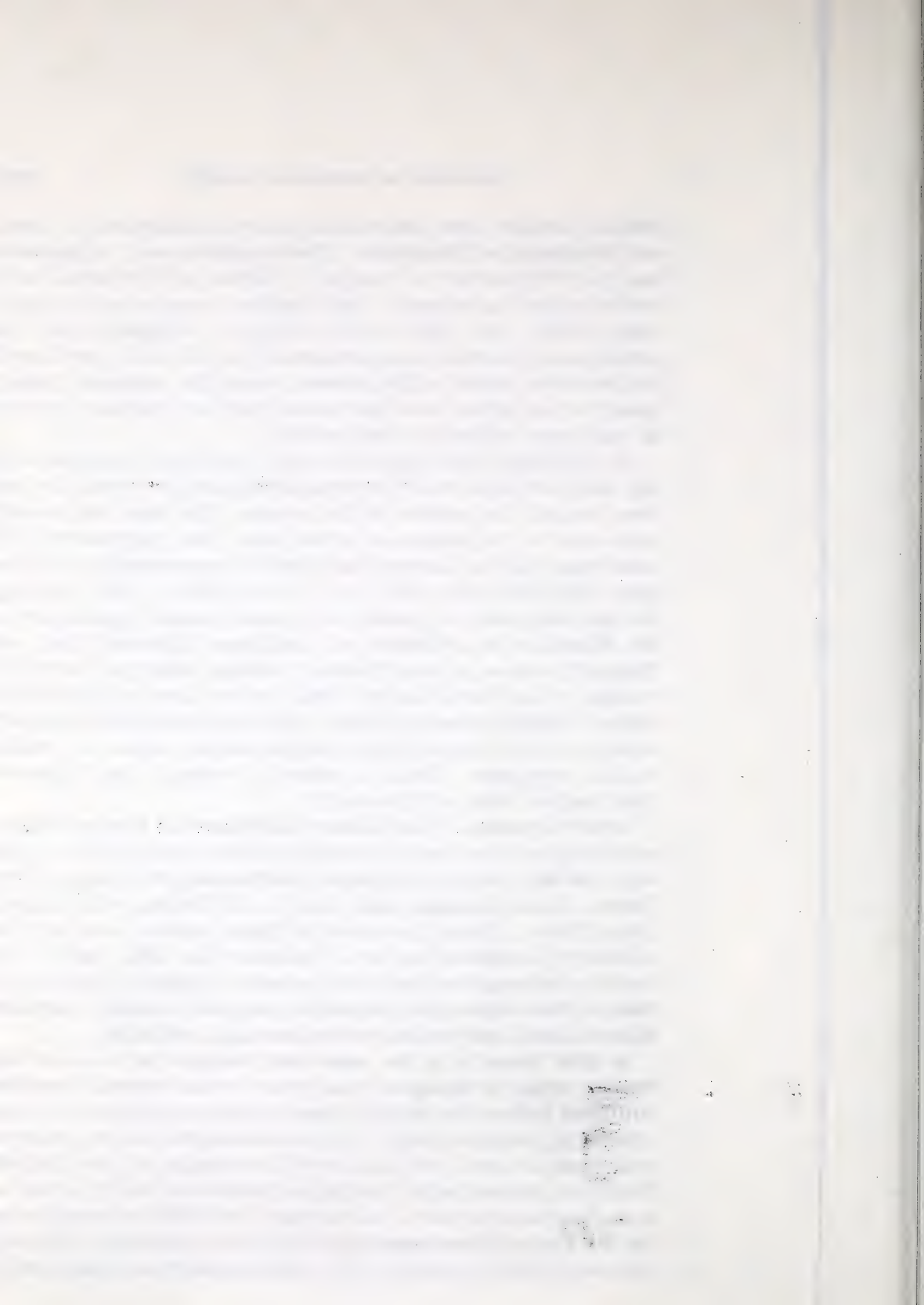


26th of October, 1846, married to Lucy R., daughter of Lemuel Woodward, of Plainfield. Their children are: Alice, who was in 1876 married to Joseph C. Noyes, of Cincinnati, and two who died in infancy. Mr. Hutchins soon after his marriage settled on a farm in the village of Plainfield and for seven years followed an agricultural life. He then purchased the property which is his present home, his summers being spent in his native town and the winters in Cincinnati, where he has large interests in real estate.

Mr. Hutchins was formerly an old line whig in politics and has since affiliated with the republican party, of which he has been one of the leaders in his county. He was for several years one of the selectmen of the town, and represented his constituents in the Connecticut house of representatives for the years 1858, 1875 and 1885, and in the senate in 1887, serving on the committee on banks and constitutional amendments. Mr. Hutchins is a director of the Uncas National Bank of Norwich, trustee of the Chelsea Savings Bank of Norwich, trustee of the David Gallup Fund for the town of Plainfield, and of several personal estates. His religious belief is in harmony with the creed of the Congregational church of which he is a supporter. He is at present trustee of the Ecclesiastical Society Fund of Plainfield.

EDWIN MILNER.—John Milner, the father of Edwin Milner, married Charlotte Dews; to whom were born four children: Edwin, Hannah, wife of Christopher Richardson, of Newark, New Jersey; Sarah, deceased, and John H., of Moosup, who married Mary Fidler. Edwin, the eldest of these children, was born in Horbury, Yorkshire, England, December 1st, 1842, and in his fourth year emigrated with his parents to America, landing in Boston, from whence they soon after removed to East Greenwich, Rhode Island, and resided in that borough until 1854.

In 1856 Westerly in the same state became the home of the family, where at the age of nine years the lad entered a woolen mill, and in due time became familiar with the process of manufacturing woolen goods. In his nineteenth year an interval was spent at school, and a thorough knowledge of the English branches obtained, after which the business of his life—that of a woolen manufacturer—was resumed. In 1863 he was employed by the Pequot Manufacturing Company at Montville, Connecticut, and in 1865 removed to Old Lyme, Connecticut, where under



the firm name of John Milner & Son, he embarked in manufacturing. Returning again to Westerly, Mr. Milner engaged with his father in the purchase and sale of wool, and in 1874, on forming a copartnership with D. L. Aldrich, he began the manufacture of woolen goods at Plainville, Richmond Switch, Rhode Island. The property was sold in 1880, and the firm became owners of the mills at Moosup, to which point he removed the following year. To this enterprise Mr. Milner has since given his attention, and by his thorough knowledge of details, brought the mills to a high state of excellence in their productions. Three hundred hands are employed in the various departments, and the woolen fabrics manufactured find a ready market in New York city.

The subject of this biography has been and is still actively interested in the political movements of the day, and a prominent figure in the ranks of the republican party. His services have been given to the cause of protection as opposed to free trade, in which it is his belief lies the salvation of American industries. He represented his town in the Connecticut house of representatives in 1887, and served as chairman of the committee on state prisons. He is an earnest advocate of all measures for the encouragement of education, and a member of the school committee of Moosup. He is connected by membership with Christ Protestant Episcopal church of Westerly. Mr. Milner was on the 17th of April, 1867, married to Sarah M., daughter of Darius Harding, of Old Lyme, Connecticut. Their two children are both deceased, their son Edwin having died in his eleventh year.

HON. JAMES S. T. STRANAHAN.—The Stranahan family had its origin in the Parish of Strachan, Kincardin county, Scotland, whence the name, which has also been spelled Strahan. Subsequently some of the members of this Strachan (now Stranahan) family, yielding to the inducements of King James I. to repeople that section, settled with other Scotchmen in the North of Ireland. Here their thrift, enterprise and success as farmers and manufacturers attracted wide attention, while their rigid adherence to their religious belief was equally conspicuous. They became, as it were, a new and heroic race, whose numbers were greatly augmented by the persecutions of the Stuart dynasty and by the rebellions of 1715 and 1745. It was natural that the prosperity of this independent and God-fearing people should







Edwin Miller

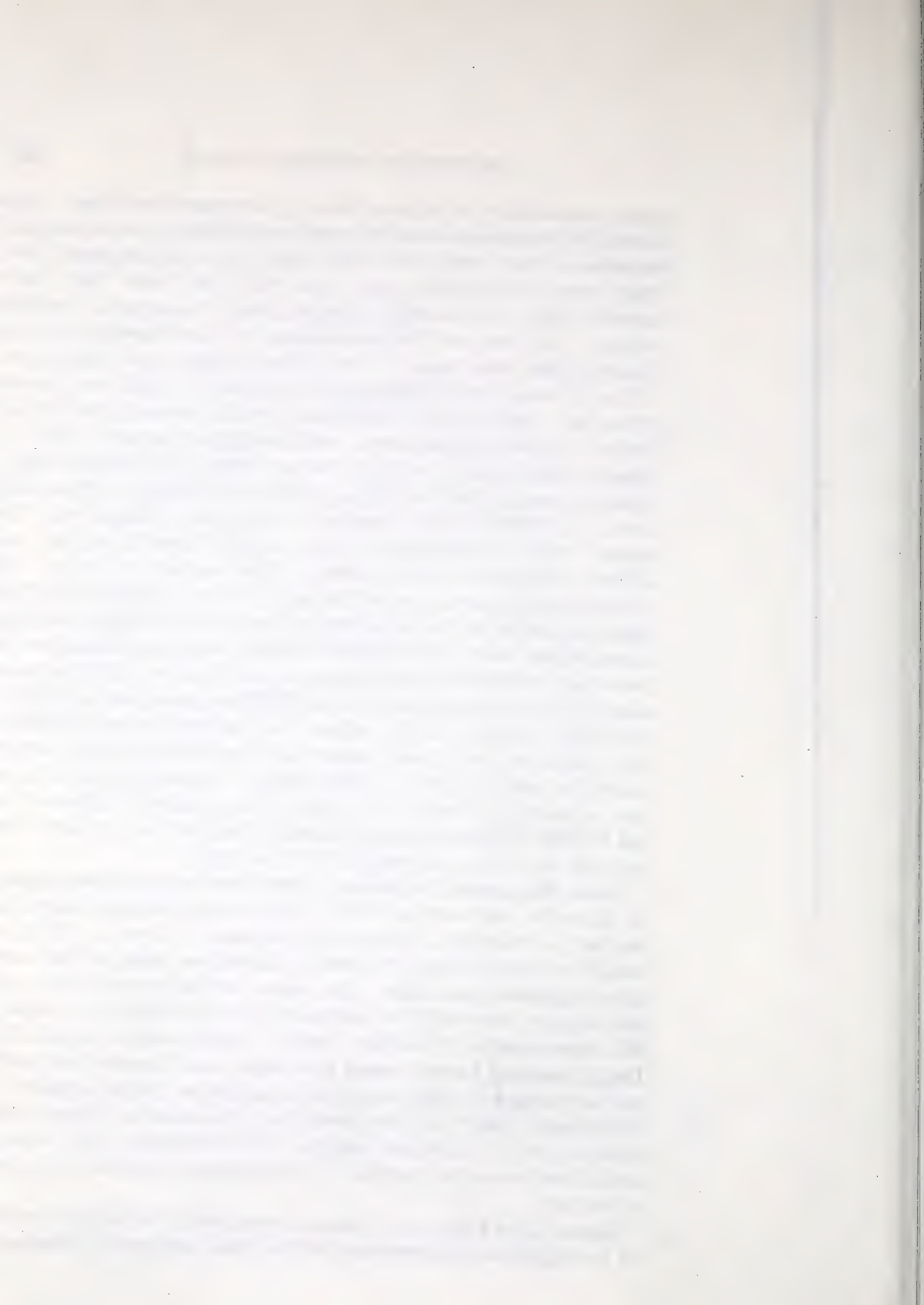


incur the hostility of an avaricious government, and they were forced by its exactions and rigorous regulations to seek, beyond the seas, a freer verge for their religious and industrial life. They came to America, and how well they have left their imprint upon our common history, every thoughtful student knows. To them and the descendants of these Scotch-Irish the United States owe much of their glory, wealth and enterprise.

One of these hardy emigrants to America in 1725 was James Stranahan, the founder of the family by that name in the United States. He was a prosperous and intelligent farmer, and purchased lands in Scituate, R. I., October 18th and November 29th, 1745, but soon after became a permanent citizen of Plainfield, Conn. In 1748 his name appears in the list of those who dissented from the teachings of the regular church, and he was classed among the Separationists of that part of the state. He attained the extreme age of 93 years, dying January 8th, 1792, and was buried in the cemetery at the South Killingly meeting house, where were also interred his son James, and members of two other successive generations of the family. Of the three sons of James Stranahan, John and William removed to Canaan, Columbia county, N. Y., where they became men of wealth and influence, and their numerous descendants fitly perpetuated the family name in other states. Farrand, a son of John, was a colonel in the war of 1812, and was taken a prisoner by the British at Queenstown, Canada. He died an eminent lawyer and politician at Otsego, N. Y., in 1826.

James Stranahan, the eldest of the three sons of the emigrant to America, was born in 1735. He married Martha Corey and settled in Plainfield, where he purchased a farm in 1768, on which he died January 2d, 1808. His widow died at the same place eighteen years later. He was a revolutionary soldier, and was highly esteemed for his many good qualities as a citizen. His homestead in Windham county, a mile south of South Killingly meeting house, passed into other hands more than half a century ago, and the name of the family no longer appears in the present affairs of the town; but descendants, through the marriage of a Stranahan daughter to a Parkhurst, still remain, and those removed cherish a warm feeling toward the place of nativity.

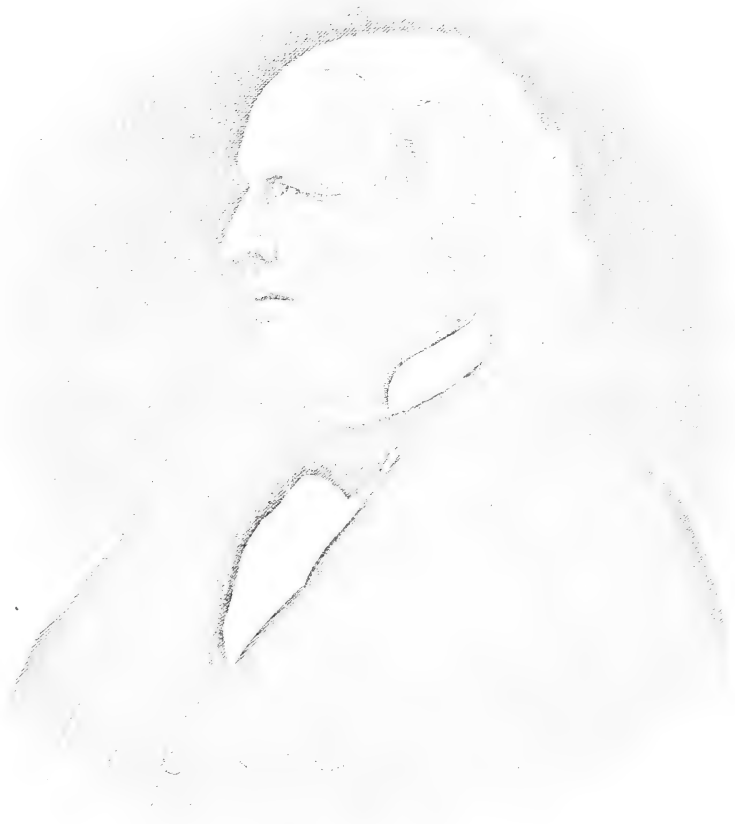
Samuel, the fifth son of James the second, following the tide of immigration, became one of the first settlers of Peterboro,



Madison county, N. Y. He married Lynda Josselyn, of Otsego county, N. Y., March 30th, 1803, and became an active business man in his new home, owning the mills in the village of Peterboro at the time of his death, September 8th, 1816, at the age of 38 years. In this village his son, James S. T. Stranahan, the immediate subject of this sketch, was born April 25th, 1808. Here he received his early education, and here, among the hills of central New York, he imbibed the spirit which stimulated him to the efforts which brought him distinction in his manhood. The early death of his father and the marriage of his widowed mother soon awoke him to the stern outlook of his youth, and he laid well the plans for his success in life. He fitted himself for the duties of a civil engineer, but abandoned this to engage in more active trade, becoming a wool merchant at Albany, N. Y. In 1832 he was induced by Gerrit Smith, the eminent philanthropist, who had known him from his boyhood, to found a manufacturing town in a township owned by him in Oneida county. This gave full scope to his powers, and called forth, at the early age of twenty-four, those faculties which made greater achievements possible in later years. The town of Florence developed from a few hundred inhabitants to a few thousand, and he was thus also brought into prominence in public life, being elected to the assembly from Florence in 1837, even though the whig party, to which he belonged, had theretofore been in the minority. After an honorable service he removed to Newark, N. J., in 1840, where he engaged in railroad construction and other public works. Seeking still a larger scope for his powers he permanently became a resident of the city of Brooklyn in 1844, where he has been identified with nearly every interest of public importance. To him more than any one else that city is indebted for its splendid system of public improvements. His extended services at the head of the Park Commission, serving as president from 1860 until 1882, have written his name imperishably upon the pages of Brooklyn's history. Prospect Park, the system of Boulevards, the Ocean Parkway, the Concourse at Coney Island, all attest to his ability and intelligence. Nor was his connection with the great Brooklyn bridge and the Atlantic Dock improvement less important. They all bear the impress of his originality and his entire devotion to public interests, insomuch that he has been styled the "Baron Haussman of Brooklyn," or being to that city







J. S. T. Stranahan



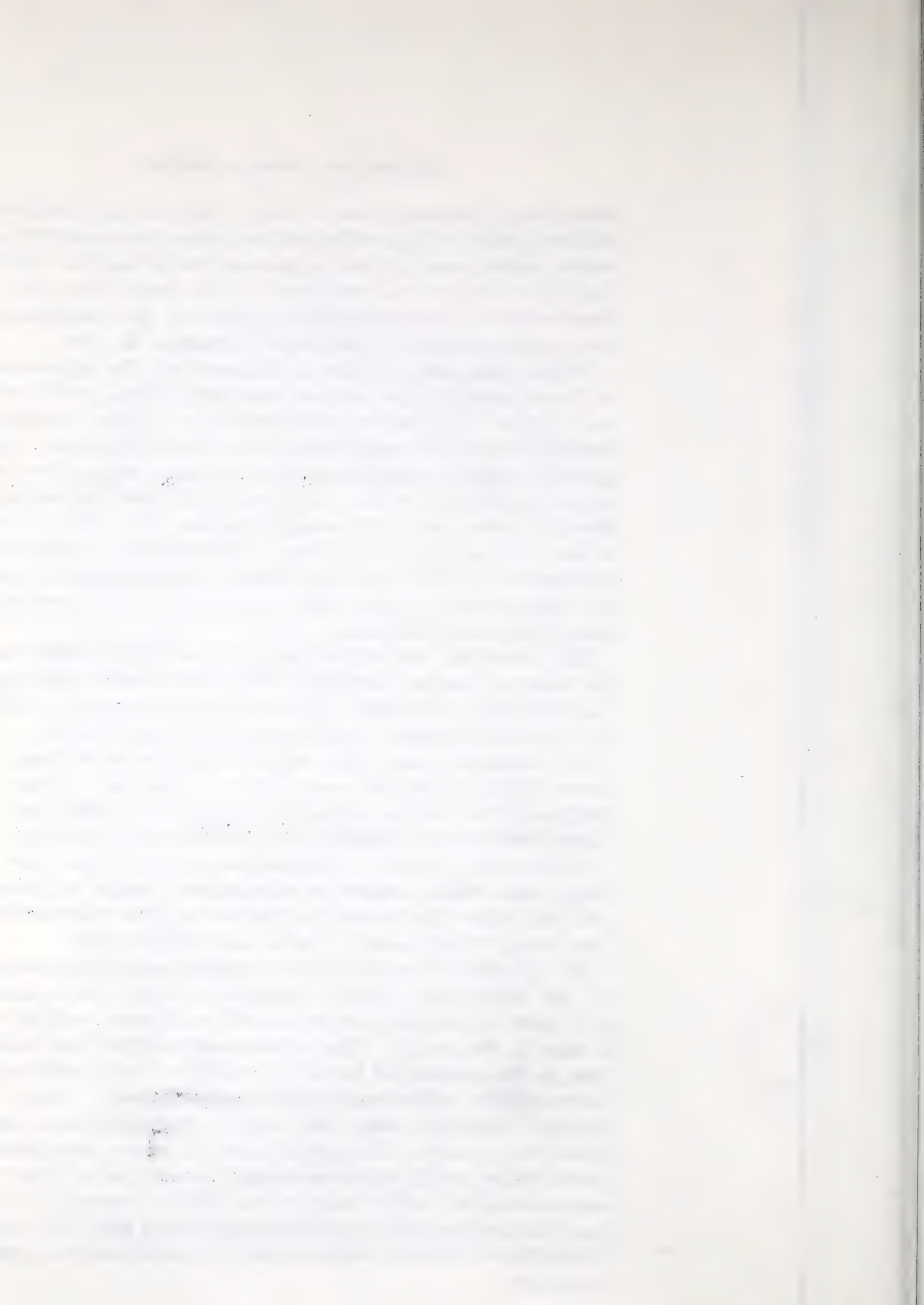
what Baron Haussman was to Paris. He was one of the few who believed in the bridge, and helped to organize the board of trustees which, under an act of the legislature, undertook the construction of the bridge, and remained in the board from the commencement of the work up to the time of its completion, and retiring as president of the board of trustees in 1884.

While thus active in the furtherance of the improvements of his adopted city, he was not unmindful of his public or political duties. In 1848 he was elected one of the aldermen of Brooklyn, which so popularized him that his election to congress in 1854 was made possible in a district where there was a strong opposition by the democracy. In 1864 he was a presidential elector; and all through the war for the Union he strove, by example and means, to perpetuate it inviolate. In this work his wife was no less zealous, taking an active part in the great Sanitary fair, and since the war has extended her charity in other directions.

Mr. Stranahan was elected an elector-at-large in 1888, casting his vote for General Harrison. He was appointed messenger to take the vote of the state of New York, thus cast, to Washington, which he claims to be the end of his public labors.

Mr. Stranahan was twice married, his first wife being Mariamne Fitch, of Oneida county, N. Y., who died August 30th, 1866, and who was the mother of two children, Mary and Fitch James, both born at Newark. His second wife was Miss Clara C. Harrison, a native of Massachusetts, who, before her marriage, was widely known in educational circles in Brooklyn, and who since that event has maintained her interest in the well-being of her home, in social and religious life.

It is pleasant to record a life so actively spent as has been that of Mr. Stranahan, and his example can well be imitated by the youth of the land, for he is a self made man, and yet withal a man of the people. His success and position have endeared him to the citizens of Brooklyn and New York, and they have borne public testimony of their appreciation. One of these events, December 13th, 1888, was of unusual interest, and enlisted the presence and participation of many prominent citizens, whose words of praise should be well prized, but whose expressions yet fall far short of the life of James S. T. Stranahan himself, whose deeds and the public works with which he was connected will endure when praise of tongue and pen are alike forgotten.



WALDO TILLINGHAST.—Pardon Tillinghast, the grandfather of Waldo Tillinghast, was an early resident of West Greenwich, Rhode Island, and for forty years a deacon of the Baptist church. He married Mary Sweet, of East Greenwich, to whom were born twelve children. Thomas of this number was a farmer in his native town of West Greenwich, and an ordained minister of the Six Principle Baptist church. He was three times married, his first wife being Mary Howard, of Woodstock, whose children are: Harriet S., Waldo, Henry S., Jared and Caleb E.

Waldo Tillinghast was born June 10th, 1833, in Killingly, and when a lad removed to Plainfield, where he became a pupil of both the district and high schools, and subsequently attended the Plainfield Academy. An independent and self-reliant youth, he was during the succeeding five years employed as assistant on a farm in summer and spent the winter in teaching. Removing to the village of Plainfield he next engaged in storekeeping, beginning business with a cash capital of twenty-eight dollars. His mercantile venture prospered and grew in proportions until a large and flourishing trade was the result, begun thirty-four years from the present date, with industry and perseverance for its foundation stone. Mr. Tillinghast is also largely engaged in farming, as in other successful enterprises.

As a republican he was appointed by President Lincoln postmaster of Plainfield, and continued twenty-eight years in office. He was for fourteen years clerk of the probate office, and for the same period judge of probate. He was for twenty-five years a member of the town board of education, and a portion of the time one of its school visitors. He is treasurer of the Robinson & Fowler Foundry Company. Mr. Tillinghast has been for nearly forty years a member of the Baptist church of Moosup, and for a long period superintendent of its Sunday school. He was married in 1859 to Mary A., daughter of Charles W. Crary, of Plainfield. Their children are: Frank H., Fred. W., Arthur C., and a daughter, Annie L.



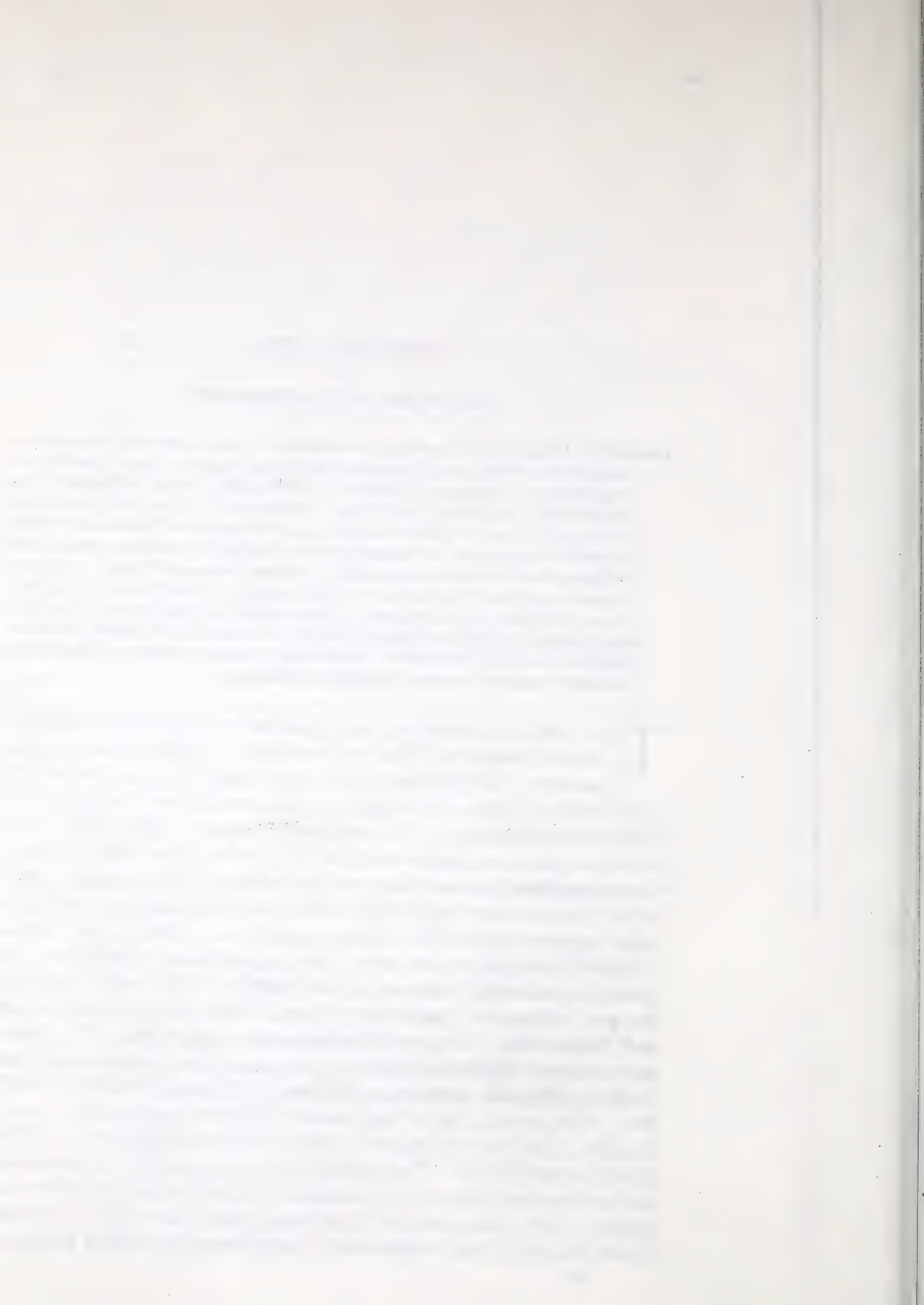


## CHAPTER XXII.

### THE TOWN OF CANTERBURY.

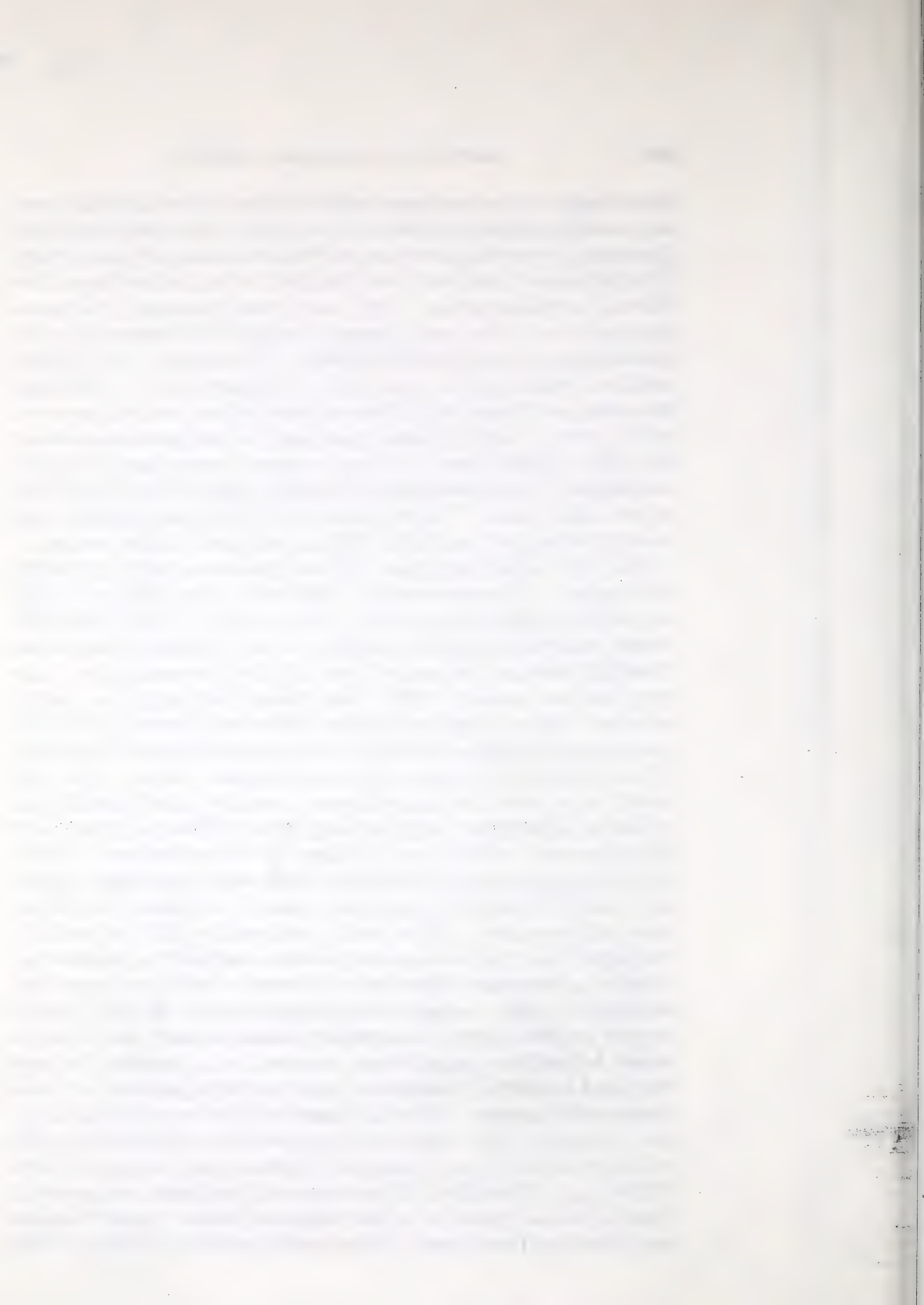
Canterbury Geography.—Statistics.—Settlement of the Quinebaug Plantation.—Major Fitch.—Fitch and Winthrop Conflicting Claims.—Town Charter and Organization.—Boundary Disputes.—First Meeting House.—Dividing Line Established.—Adjusting Land Titles.—Distribution of Common Lands.—Ecclesiastical History.—Separate Movement.—Westminster Church and Society Formed.—Restoration of Harmony.—The Methodist Churches.—Roads and Bridges.—Accident on the Shetucket.—Bridges, Dams and Floods.—Turnpike Projects and Other Highways.—Public Education.—Miss Prudence Crandall's School.—General Town Progress.—Immigration and Enterprise.—Westminster Society.—Canterbury Manufacturing.—Canterbury Separate Church.—Baptists and Episcopalians.—Packerville Baptist Church.—Packerville Growth.—Masonic Lodge.—Biographical Sketches.

THE town of Canterbury occupies the middle of the southern tier of towns in Windham county. It joins New London county. Adjoining towns are Brooklyn on the north, Plainfield on the east, Lisbon on the south, and Scotland and Hampton on the west. Its territory is about eight miles from north to south, and an average of five miles from east to west, thus comprising about forty square miles. The northern part is hilly and exceedingly picturesque, but the southern part contains a great deal of low and swampy land. Much good farming land is found in the town, and agriculture constitutes the principal industrial interest of the people. The town contains the post offices of Canterbury, South Canterbury, Westminster and Packerville. Its grand list amounts to \$482,166. The number of school children, between the ages of four and sixteen, has been at different periods as follows: 1858, 448; 1881, 293; 1887, 209. The population of the town at different periods has been: In 1756, 1,260; in 1775, 2,444; in 1800, 1,812; in 1840, 1,791; in 1870, 1,552; in 1880, 1,272. The settlement of this locality commenced about the year 1690, and it included the land which in 1692 was made a part of the town of Windham, from Norwich. In 1699, when Plainfield was incorporated, Canterbury fell within its char-



tered limits, and so continued until October, 1703, when that township was divided, and the part of it which lay on the west side of the Quinebaug river was incorporated with the name of Canterbury. The distance of this town from Hartford is forty miles; from New Haven, sixty-four miles. The town is well watered by streams running down from north through much of the town to join the Quinebaug on the eastern boundary. But beyond two or three small saw mills and the grist mill of Messrs. J. & P. Williams, the water privileges which these streams afford are not improved in this town. Besides these branches, the business concerns of the town number two or three country stores, and as many blacksmith shops, carriage and wagon manufactories, and one or two cider mills. The importance of Canterbury seems to lie mainly in the past and in the future, not much in the present.

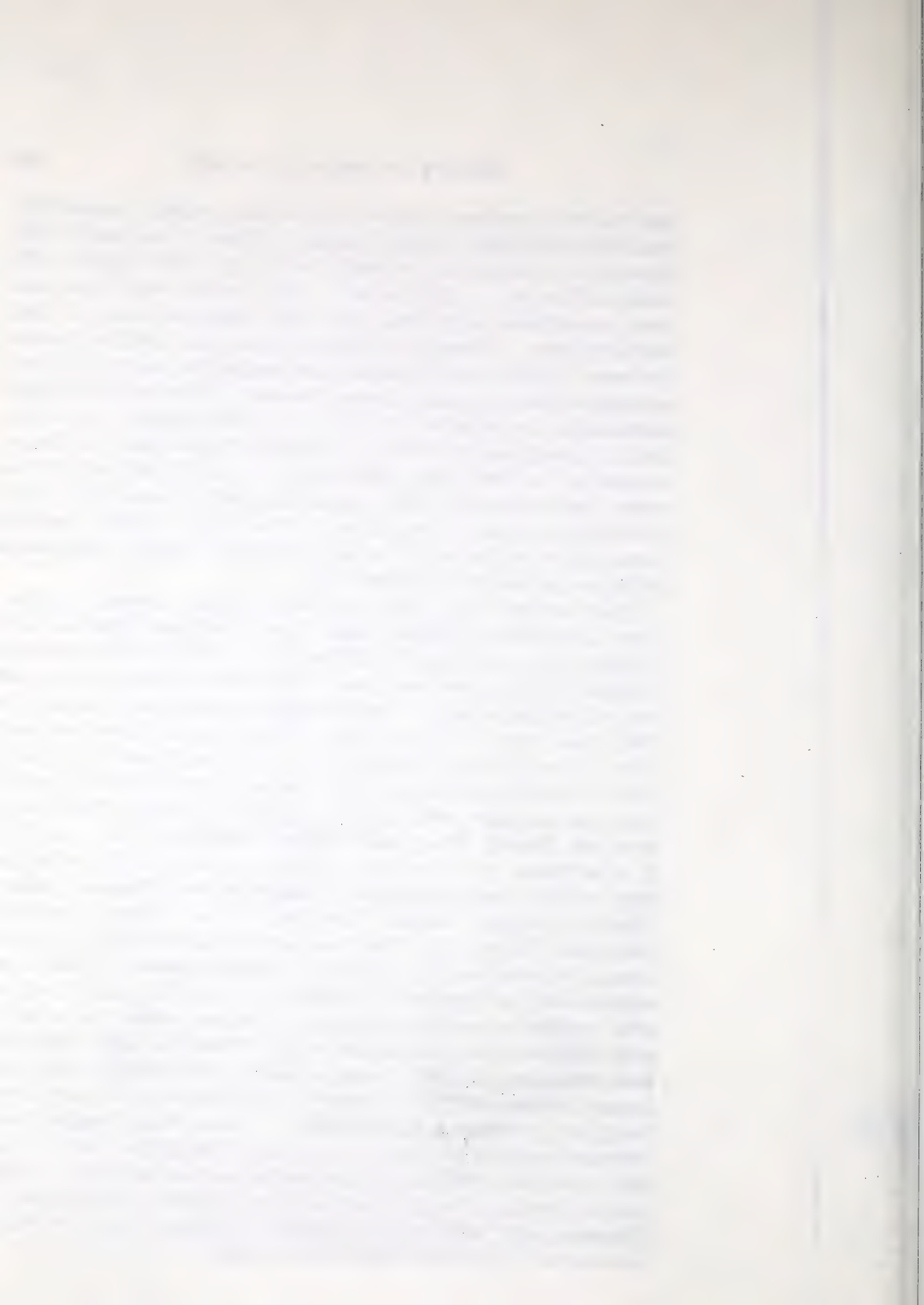
The first inhabitants west of the Quinebaug were probably the tenants of Peagscomsuck. Rowland Jones, who purchased in 1691 four hundred acres of land on what is still Rowland's brook, was one of the first settlers here. Thomas Brooks and Obadiah Johnson also settled west of the Quinebaug, but little progress was made till 1697, when Major Fitch, with his family removed thither, digging the first cellar and erecting the first permanent habitation in what is now the township of Canterbury. With hundreds of farms and many thousand acres at his disposal, he selected for his residence a neck of land partially enclosed by a bend in the Quinebaug river, below the river island Peagscomsuck, which gave its name to the settlement. At the time of his removal hither Major Fitch was a little past middle age, and had been for many years one of the most prominent men in Connecticut. From early manhood he had been actively employed in civil and military affairs—helped to re-establish colonial government after the revolution of 1689; was appointed assistant in 1690; was appointed sergeant major of New London county in 1696; served as boundary commissioner and land reviser; led military expeditions, manned forts, guarded the frontier, and exercised jurisdiction over the Mohegans and all their lands and interests. After the death of his first wife—a daughter of Captain John Mason—he married Alice Bradford, widow of Reverend William Adams, of Dedham, and mother of Mrs. Whiting, of Windham. Nine sons and daughters accompanied him to his new home here, and soon the Indian "neck" became an attractive family seat. The social position of Major Fitch,



and his wide business relations, drew many people around him, and his plantation at once became a place of no small consequence—a rendezvous for land traders, civil and military officials and hordes of idle Indians. Here courts were held, military expeditions organized, and many thousand acres of land bartered away. It was the first, and long the only, settlement between Norwich and Woodstock, extending its hospitalities and accommodations to many a weary traveler. The expedition that marched to the relief of Woodstock in 1699 passed the night, both in going and returning, “at Major Fitch’s farm in Peagscomsuck.” A road was soon laid out from Windham to this noted establishment, and connecting with Greenwich path, formed the great thoroughfare to Providence. Kent was the name given by the major to his plantation, but the Indian appellation persistently adhered to it.

Other settlers soon followed Major Fitch. Samuel Adams, from Chelmsford; Elisha Paine, from Eastham; Obadiah and William Johnson, Samuel and Josiah Cleveland, from Woburn; Thomas Brooks, Rowland Jones and Robert Green, all settled west of the Quinebaug. To encourage these settlers, Owaneco, in 1698, made over to Major James Fitch, Josiah Cleveland and Jabez Utter, the land between the Quinebaug and Appaquage rivers; extending eight and a half miles north of Norwich north line—except those lands formerly granted to Major Fitch, Solomon and Daniel Tracy and Richard Bushnell—“in trust for ye inhabitants now dwelling in the plantation of Quinebaug, they bearing their proportion of charge, to wit: Thomas Brooks, Obadiah Johnson, Samuel Cleveland, Robert Green, Rowland Jones and Major Fitch. The above are on the west side of Quinebaug; the intention is to promote plantation work.” This conveyance did not prevent Owaneco’s selling the same land to *other* settlers at every opportunity. Indeed, some tracts were sold to three or four purchasers by this “flexible” and unscrupulous chieftain. In 1699 Owaneco sold to Obadiah Johnson and Samuel Adams all the south part of the tract west of the Quinebaug not previously appropriated. Elisha Paine bought two thousand acres in the south of the tract from Major Fitch. Tixhall Ensworth, of Hartford, also settled on land bought of Fitch. Josiah Cleveland bought land at Wanungatuck, “both sides of Tadneck Hill,” of Richard Bushnell; Solomon Tracy, Jr., took possession of the land owned by his father.





A conflict of land claims soon arose between Major Fitch and Fitz John Winthrop and others. Winthrop having been elected governor of Connecticut in 1698, secured a patent of confirmation of his title to certain lands which he had bought of the Indians. The patent to the town of Plainfield also aroused some opposition, and the ownership of land in this neighborhood was uncertain until the early part of 1703, when it was mutually agreed that a new town should be formed on the west side of the Quinebaug, to be called Canterbury, and the assembly being thus petitioned, granted a charter for the said new town. The line agreed upon and observed in the charter, as dividing the towns of Canterbury and Plainfield, followed the river down from the northern boundary of the town "to the center of Peagscomsuck island and from the center of that island due east a quarter of a mile—thence a line run straight to the south bounds of town a mile eastward from Quinebaug River." This jog into Plainfield in the southeast corner of Canterbury was made to allow the Canterbury people a share of the rich "plain" lands upon which they had been in the habit of planting in the common cornfields before the town was divided. The settlers whose names appear to the agreement to make the described line the division between Canterbury and Plainfield were James Fitch, Samuel Cleveland, Obadiah Johnson, Robert Green, Josiah Cleveland, Elisha Paine, Richard Adams, Thomas Brooks, Benjamin Rood and Isaac Cleveland.

The young town had considerable trouble to maintain its rights against the town of Plainfield, which obtained a patent covering all the land up to the Quinebaug, and though the patent was declared by the assembly to be void, yet the latter town, for a time at least, seemed to exercise jurisdiction under it. Thus the dividing line between the two towns was for many years a source of trouble, and an almost constant dispute was kept up on the subject, the particulars of which are too lengthy to be inserted here. Though Canterbury, when in October, 1703, it was endowed with town privileges, had but few inhabitants, their character and circumstances made amends for the smallness of their number. Most of them were men of means and position, accustomed to the management of public affairs and well fitted to initiate and carry on the settlement of the new township. Most, if not all, of the residences were in the eastern part of the town, overlooking the Quinebaug valley. The priv-

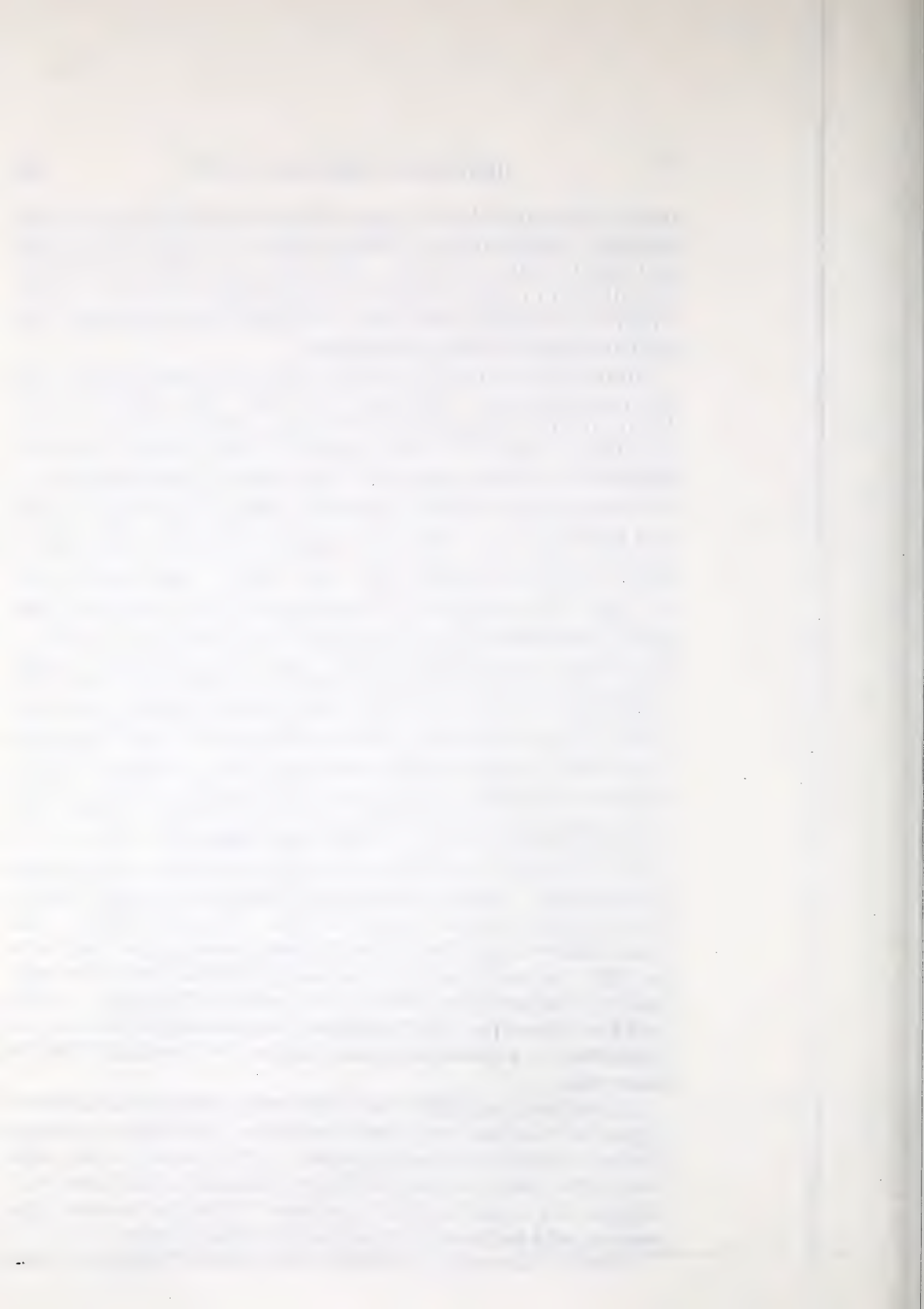


ilege of Rowland's brook, a short distance northwest from Peagscomsuck, was granted to Samuel Adams, in 1703, for building and maintaining a corn mill. The same year Obadiah Johnson was allowed to keep a house of entertainment for the public, "provided he keeps good order," and here town meetings were held and public business transacted.

No record can now be found of the first organization of the town government. The first town clerk was probably Elisha Paine, and the first selectmen William Johnson, Samuel Adams and Eleazer Brown. This absence of early records makes it difficult to trace the progress of the town at that period, but it was probably very slow for several years. The tenure of land was prejudicial to its growth and best interests. Mr. Samuel Adams at that time declared—"Before we were a town, Major Fitch, Richard Bushnell and the Tracys had swept up all the good land upon the Quinebaug with all the other good land, wheresoever it lay, and all for a song or a trifle, so that there was nothing left but poor rocky hills and hungry land such as no wise man under Heaven would have ventured to settle upon." Land titles were obscure and conflicting, and some tracts had been sold and resold by Owaneco till it was impossible to tell who was the rightful owner, and after subduing and cultivating such rough lands as were left them the settlers had often to pay off successive claimants or be sued from court to court to their cost and damage. With these difficulties in the way it is not surprising that Canterbury at first made but slow progress in settlement. Eleazer Brown, of Chelmsford, bought land at Wanungatuck of the Tracys in 1704. Jonathan Ashley, Benjamin Baldwin and Henry Smith appear among the inhabitants in 1705. Samuel Butts, of Dorchester, settled near Wanungatuck in 1706, and John Pelton and Jeremiah Plympton, Charles and Paul Davenport, of Dorchester, bought land in the south of Canterbury, "with buildings and fences," of Jeremiah Fitch the same year.

As soon as practicable the Canterbury people established religious services and employed a minister, and began to arrange for the erection of a meeting house. In 1705 Robert Green made over to the town for thirty shillings three and a half acres on a hill near his house, for public purposes. This plot has ever since been so held and is still known as Canterbury Green.

Disputes concerning boundary lines gave Canterbury much



annoyance. The line between this town and Windham was a matter of protracted controversy. A gore piece lying between two early surveys of Windham territory on the side joining Canterbury was claimed by both towns. The first Canterbury settlers in that part of the town, which received the name Apaquag, were Stephen Cook, Richard and Benoni Woodward, and Joseph Hide, who purchased land on Little river in 1708. Jonathan Hide and Stephen Frost settled in this section soon after. George Lilly purchased land between Nipmuck path and Little river in 1710. In 1709 the town contained thirty-five male inhabitants, and the taxable estates amounted to £1,619½.

The building of the first meeting house was perhaps the most absorbing enterprise with the early settlers of these towns, after they had provided some sort of comfortable habitations for their individual needs. Canterbury plead such weakness that the assembly remitted the usual "country rate" in 1708, on condition that it be used in the construction of the meeting house. This public edifice and a house for the minister were provided by 1711, and in that year the town received from the assembly permission "to gather a church and call a minister to office amongst them, according to the rules of the gospel and the order of discipline established by this government." The church was organized under this privilege, June 13th, 1711, and at the same time Reverend Samuel Estabrook, who had for several years been preaching here, was installed as their pastor. The constituent members of the church were Samuel Estabrook, Eleazer Brown, Elisha Paine, Samuel Cleveland, John Woodward, Richard Woodward and Stephen Frost. Others who joined the church during the next two years were Timothy Backus, James Hyde, Josiah Cleveland, Richard Adams, Jr., Samuel Butts, Thomas Brown and their wives, and Mrs. Samuel Adams and one or two others, bringing the membership of the church up to twenty-five.

After repeated outbreaks of the controversy with Windham concerning the dividing line an adjustment was made by a committee from the general assembly in 1713, and the result was a confirmation of the claim of Canterbury. Another long disputed claim was settled by the assembly in favor of Canterbury, by which the town secured possession of the land east of the Quinebaug in the southeast corner of the town, which Plainfield had tried to hold. This final decision was reached in October, 1714.

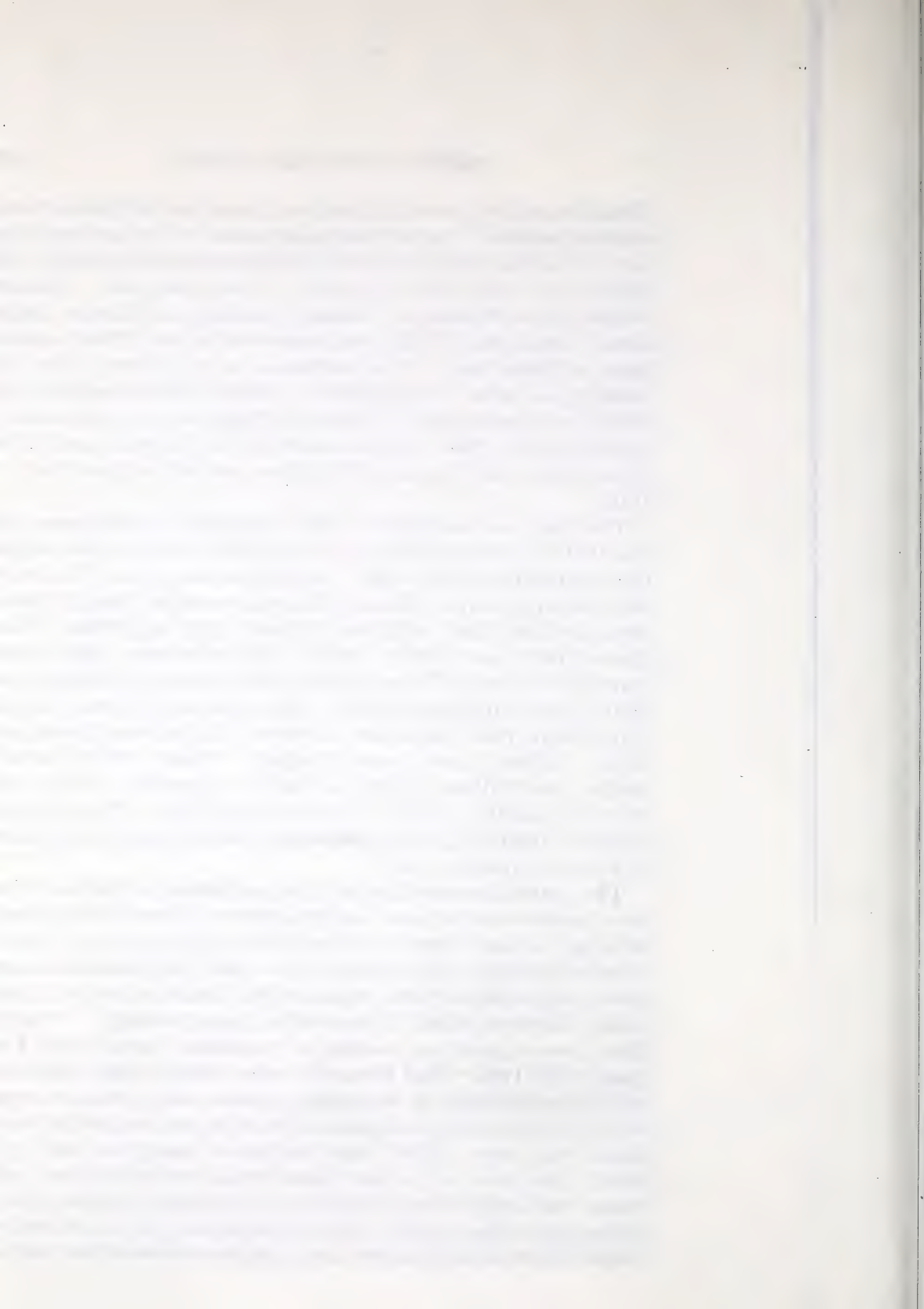




Thus Canterbury gained all that she claimed on both eastern and western borders. Nor did the enlargement of her territory stop here. She was also enlarged by the annexation of land on the north, by an act of the assembly in the same year. Richard Adams, John Woodward, Edward Spalding and Daniel Cady, already residents of this tract, were thus added to the inhabitants of Canterbury. The settlement of the bounds was followed by an influx of population. Edward Raynesford, of Cambridge, purchased land of Jeremiah Plympton, and removed to Canterbury in 1714. James Bradford, of Norwich, and John Dyer, brother of Thomas, of Windham, settled in Canterbury in 1715.

The first town meeting of which any record is still preserved was that of December 10th, 1717, more than fourteen years after the organization of the town. At that meeting John Woodward was chosen moderator; Samuel Adams, constable; Joseph Adams, town clerk and first selectman; Edward Spalding, Elisha Paine, Samuel Butts and Henry Smith, other selectmen; John Woodward and Solomon Tracy, grand jurors; Samuel Spalding and John Ensworth, fence viewers; John Dyer and Edward Raynesford, listers; Paul Davenport, surveyor; Deliverance Brown, collector; Robert Green, pound keeper; Richard Pellett, tavern keeper; and William Baker was made responsible for the "decency of meeting house." It was then voted "That the act made for the killing of rattlesnakes, April 24, 1716, should stand in force the present year."

The chaotic manner in which the settlement of the town had been made rendered some uniform tenure of land holding desirable, and to reach some uniform scheme by which the various owners holding under various titles could be placed on a common basis, especially with regard to the common lands still held under the town patent in undivided proprietorship. To settle this, it was agreed at a meeting of proprietary inhabitants, February 26th, 1723, "That those who were settled inhabitation and paid to ye building of ye meeting house and minister's home shall have one share and one half-share in said undivided land; those who were settled when our patent was given and paid rates in ye town to have one share in said undivided lands, and those who settled since ye patent was given and now live within ye bounds of our patent to have a half-share. It is to be understood that none shall accrue any right by this vote but such as



are now settled within ye bounds of our patent, neither those that have granted these rights to their individual lands to ye town, and also, that there shall be no advantage taken by this vote to hinder us from granting any lands in a general way."

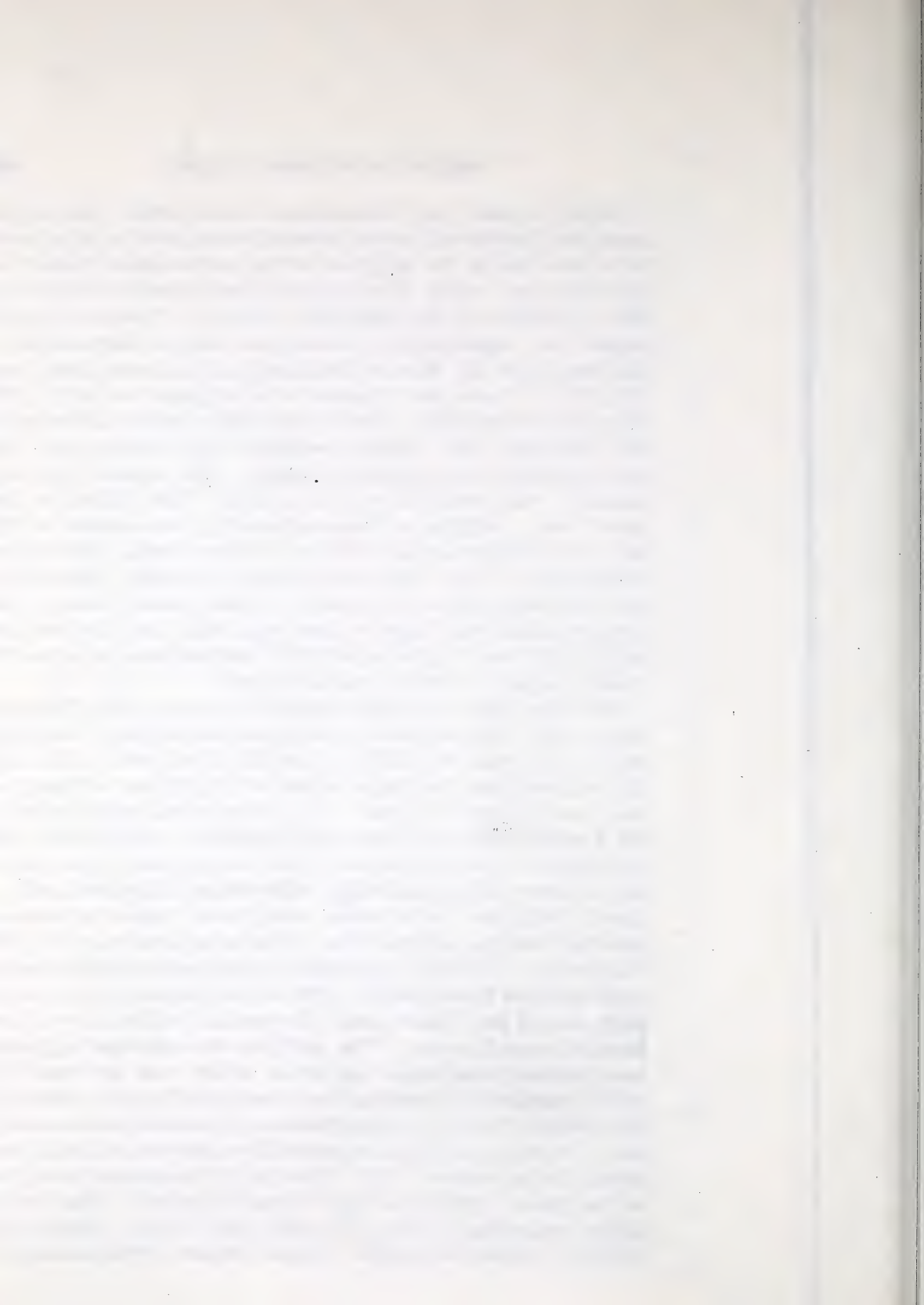
In the distribution of common land made under this arrangement, on April 30th, 1723, the following twenty-seven persons received each one and a half shares as being first settlers and planters: Major Fitch, Elisha Paine, John Pike, Thomas Brown, John Adams, Samuel Adams, Sr., Samuel Cleveland, Sr., Samuel Cleveland, Jr., Robert Burwell, Richard Pellet, Robert Green, Joseph and Obadiah Johnson, Richard Woodward, Stephen Frost, David Munrow, William and Timothy Backus, Benjamin Baldwin, Tixhail Ensworth, Samuel and Henry Adams, Jr., Joseph Adams, Solomon Tracy, Samuel Butt, Joseph Smith and Joseph Cleveland. The following twenty-three received one share each as proprietors under the patent: Lieutenant Edward Spalding, John Welch, Edward Cleveland, Jr., Richard Smith, James Bradford, Ephraim Davis, David Raynsford, Nathaniel Bond, Henry Adams, Sr., David Adams, Deliverance Brown, Thomas Adams, Benjamin Fasset, Abraham Paine, Elisha Paine, Jr., Daniel Fitch, James Hyde, John Port, John Dyër, Moses Cleveland, John Ensworth, John Cady and John Carter. The following eighteen persons received one-half share each as later settlers: David Carver, Thomas Davenport, Joseph Adams, Sr., Solomon Paine, Henry Cleveland, Theophilus Fitch, John Bacon, Jonathan Davis, Jacob Johnson, John Baldwin, Isaac Cleveland, Edward Raynsford, Joseph Ensworth, Richard Gale, Jabez Fitch, Nathaniel Robbins, Aaron Cady and Samuel Cook. The whole number of land proprietors in the township was thus sixty-eight, of whom some eight or ten were non-residents. Many of the later proprietors were sons of the first planters. John Bacon, of Norwich, bought land on the west side of Rowland's brook, of Timothy Backus in 1720. Samuel Parish, Sr., bought land and settled in the western part of the town in 1724. By the middle of the century the land of the town was so well taken up that but few new settlers were coming in. The lands and homesteads were mostly occupied by the descendants of the first settlers. Of the three branches of the Adams family which had settled in this town, Joseph Adams, Sr., died in 1748; Henry Adams, Sr., in 1749; the second Samuel Adams in 1742, and the third of that name in 1760. Numerous scions of these three branches were now in active life.

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and integration. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of reformers, and its history is therefore a history of social and political change. The eighth is the fact that the United States is a nation of idealists, and its history is therefore a history of high aspirations and noble goals. The ninth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical solutions and effective action. The tenth is the fact that the United States is a nation of optimists, and its history is therefore a history of hope and faith. The eleventh is the fact that the United States is a nation of pessimists, and its history is therefore a history of despair and disillusion. The twelfth is the fact that the United States is a nation of dreamers, and its history is therefore a history of visions and dreams. The thirteenth is the fact that the United States is a nation of doers, and its history is therefore a history of achievement and success. The fourteenth is the fact that the United States is a nation of learners, and its history is therefore a history of growth and improvement. The fifteenth is the fact that the United States is a nation of thinkers, and its history is therefore a history of ideas and theories. The sixteenth is the fact that the United States is a nation of feelers, and its history is therefore a history of emotions and feelings. The seventeenth is the fact that the United States is a nation of actors, and its history is therefore a history of drama and performance. The eighteenth is the fact that the United States is a nation of players, and its history is therefore a history of games and sports. The nineteenth is the fact that the United States is a nation of workers, and its history is therefore a history of labor and industry. The twentieth is the fact that the United States is a nation of owners, and its history is therefore a history of property and wealth. The twenty-first is the fact that the United States is a nation of managers, and its history is therefore a history of organization and administration. The twenty-second is the fact that the United States is a nation of leaders, and its history is therefore a history of guidance and direction. The twenty-third is the fact that the United States is a nation of followers, and its history is therefore a history of obedience and loyalty. The twenty-fourth is the fact that the United States is a nation of rebels, and its history is therefore a history of defiance and resistance. The twenty-fifth is the fact that the United States is a nation of revolutionaries, and its history is therefore a history of change and transformation. The twenty-sixth is the fact that the United States is a nation of conservatives, and its history is therefore a history of tradition and continuity. The twenty-seventh is the fact that the United States is a nation of liberals, and its history is therefore a history of progress and reform. The twenty-eighth is the fact that the United States is a nation of radicals, and its history is therefore a history of extreme views and actions. The twenty-ninth is the fact that the United States is a nation of moderates, and its history is therefore a history of balance and compromise. The thirtieth is the fact that the United States is a nation of extremists, and its history is therefore a history of fanaticism and intolerance. The thirty-first is the fact that the United States is a nation of humanitarians, and its history is therefore a history of compassion and mercy. The thirty-second is the fact that the United States is a nation of utilitarians, and its history is therefore a history of practicality and efficiency. The thirty-third is the fact that the United States is a nation of idealists, and its history is therefore a history of high principles and standards. The thirty-fourth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical results and outcomes. The thirty-fifth is the fact that the United States is a nation of dreamers, and its history is therefore a history of hopes and dreams. The thirty-sixth is the fact that the United States is a nation of doers, and its history is therefore a history of actions and deeds. The thirty-seventh is the fact that the United States is a nation of learners, and its history is therefore a history of knowledge and wisdom. The thirty-eighth is the fact that the United States is a nation of thinkers, and its history is therefore a history of ideas and thoughts. The thirty-ninth is the fact that the United States is a nation of feelers, and its history is therefore a history of emotions and sensations. The fortieth is the fact that the United States is a nation of actors, and its history is therefore a history of roles and performances. The forty-first is the fact that the United States is a nation of players, and its history is therefore a history of games and amusements. The forty-second is the fact that the United States is a nation of workers, and its history is therefore a history of labor and production. The forty-third is the fact that the United States is a nation of owners, and its history is therefore a history of property and possessions. The forty-fourth is the fact that the United States is a nation of managers, and its history is therefore a history of organization and management. The forty-fifth is the fact that the United States is a nation of leaders, and its history is therefore a history of guidance and leadership. The forty-sixth is the fact that the United States is a nation of followers, and its history is therefore a history of obedience and following. The forty-seventh is the fact that the United States is a nation of rebels, and its history is therefore a history of defiance and rebellion. The forty-eighth is the fact that the United States is a nation of revolutionaries, and its history is therefore a history of change and revolution. The forty-ninth is the fact that the United States is a nation of conservatives, and its history is therefore a history of tradition and conservatism. The fiftieth is the fact that the United States is a nation of liberals, and its history is therefore a history of progress and liberalism. The fifty-first is the fact that the United States is a nation of radicals, and its history is therefore a history of extreme views and radicalism. The fifty-second is the fact that the United States is a nation of moderates, and its history is therefore a history of balance and moderation. The fifty-third is the fact that the United States is a nation of extremists, and its history is therefore a history of fanaticism and extremism. The fifty-fourth is the fact that the United States is a nation of humanitarians, and its history is therefore a history of compassion and humanitarianism. The fifty-fifth is the fact that the United States is a nation of utilitarians, and its history is therefore a history of practicality and utilitarianism. The fifty-sixth is the fact that the United States is a nation of idealists, and its history is therefore a history of high principles and idealism. The fifty-seventh is the fact that the United States is a nation of pragmatists, and its history is therefore a history of practical results and pragmatism. The fifty-eighth is the fact that the United States is a nation of dreamers, and its history is therefore a history of hopes and dreamism. The fifty-ninth is the fact that the United States is a nation of doers, and its history is therefore a history of actions and doism. The sixtieth is the fact that the United States is a nation of learners, and its history is therefore a history of knowledge and learning. The sixty-first is the fact that the United States is a nation of thinkers, and its history is therefore a history of ideas and thinking. The sixty-second is the fact that the United States is a nation of feelers, and its history is therefore a history of emotions and feeling. The sixty-third is the fact that the United States is a nation of actors, and its history is therefore a history of roles and acting. The sixty-fourth is the fact that the United States is a nation of players, and its history is therefore a history of games and playing. The sixty-fifth is the fact that the United States is a nation of workers, and its history is therefore a history of labor and working. The sixty-sixth is the fact that the United States is a nation of owners, and its history is therefore a history of property and owning. The sixty-seventh is the fact that the United States is a nation of managers, and its history is therefore a history of organization and managing. The sixty-eighth is the fact that the United States is a nation of leaders, and its history is therefore a history of guidance and leading. The sixty-ninth is the fact that the United States is a nation of followers, and its history is therefore a history of obedience and following. The seventieth is the fact that the United States is a nation of rebels, and its history is therefore a history of defiance and rebelling. The seventy-first is the fact that the United States is a nation of revolutionaries, and its history is therefore a history of change and revolutionizing. The seventy-second is the fact that the United States is a nation of conservatives, and its history is therefore a history of tradition and conserving. The seventy-third is the fact that the United States is a nation of liberals, and its history is therefore a history of progress and liberalizing. The seventy-fourth is the fact that the United States is a nation of radicals, and its history is therefore a history of extreme views and radicalizing. The seventy-fifth is the fact that the United States is a nation of moderates, and its history is therefore a history of balance and moderating. The seventy-sixth is the fact that the United States is a nation of extremists, and its history is therefore a history of fanaticism and extremistizing. The seventy-seventh is the fact that the United States is a nation of humanitarians, and its history is therefore a history of compassion and humanitizing. The seventy-eighth is the fact that the United States is a nation of utilitarians, and its history is therefore a history of practicality and utilitarianizing. 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The hundredth is the fact that the United States is a nation of leaders, and its history is therefore a history of guidance and leadingizing.

Having viewed the circumstances under which the settlement was begun and carried forward from a civil point of view, let us now look at the progress of the ecclesiastical history of the early town, which is so intimately associated with the other side of its life as to be inseparable from it. We have already noticed the organization of the church and the installation of the first pastor, Mr. Samuel Estabrook, at the same time, June 13th, 1711. Under the influence of a religious revival in 1721 the membership of the church was doubled within a few years. Mr. Estabrook was a man of wisdom and learning, and was much respected throughout the colony. The annual "Election Sermon" was preached by him in 1718. The "Election Sermon" was a religious service conducted by the minister on the day of the regular annual election in some towns, and was an introduction to the other public duties of the day. Records in many old towns show that during the last century such a custom prevailed with more or less regularity, but they are not sufficiently clear to give us definite information as to when the custom began or when it was abandoned.

After the death of Deacon Eleazer Brown in 1720, Timothy Backus and Thomas Brown were appointed deacons. Mr. Estabrook died June 23d, 1727, in the fifty-third year of his age. He left lands and buildings valued at £1,000, and a library of over two hundred volumes. An attempt was made to settle Mr. Samuel Jenison as pastor, but though he accepted the call, and agreed to the sentiments of the church, which were decidedly in favor of the Cambridge rather than the Saybrook code of church discipline, yet for some unexplained reason he was not inducted into the pastoral office. The next pastor was Mr. John Wadsworth, of Milton, a graduate of Harvard in 1723, who was ordained here September 3d, 1729, his call offering him a settlement sum of one hundred and fifty pounds, and a salary of one hundred pounds a year. The building of a new meeting house now excited considerable agitation, which was increased by other questions, of location, the formation of a new society on the northern border, and the division of the town into two societies. The new meeting house was built on the site of the old one during the summer of 1735. The size of it was about 50x45 feet on the ground and 22 feet high "between joyns." The church gained somewhat during the early part of Mr. Wadsworth's ministry, but was weakened by later events. The location of





the new meeting house was a vexing question, quite a number strongly contending for a new location more convenient for those living in the western part of the town. Then, again, a few of its members in the northern part were dismissed to help form the Second church of Pomfret. Elisha Paine, Sr., and Samuel Cleveland died in 1736; Deacon Thomas Brown in 1738; Deacon John Bacon in 1741. In 1741 the church suffered by a scandal, involving the minister, which resulted in his removal from his pastoral charge without making any attempt to deny the criminal charge which was brought against him by a female resident. In this weakened condition, while yet without a pastor, the great revival which swept over the country about 1740 found the church. This church, indeed, was one of the first to be awakened by it. At this time Elisha and Solomon Paine, two prominent citizens, were aroused and brought into new religious light, and engaged earnestly in religious work, devoting their energies to the promulgation of the new religious light which they had received. This religious awakening appears to have wonderfully pervaded the whole community, even the children in the schools being so filled or affected with it that they could hardly attend to their studies. This revival aroused a class of men to practical exercise of what they believed to be the teachings of the Spirit prompting them to exercise gifts of exhortation and public prayer, and the conduct of religious meetings and, indeed, religious teachings, without authority from any constituted human organization or system. This idea was not in accord with the ecclesiastical ideas of the people or the government of Connecticut, hence it aroused their attempts to oppose it. The more decided the attempts made to subdue this new inclination of the converts, the more determined and demonstrative became their action. The people of Canterbury church were largely given to this new idea. They listened to itinerants, held their accustomed meetings and continued to pray and exhort in defiance of the enactments of the general assembly declaring such conduct of meetings by others than the regularly ordained ministers of the standing churches an unlawful thing, and the action of associations and consociations against them. A few supported the government and protested against these unlawful meetings. A picture of the state of affairs is given in the following extract published in the *Boston Gazette*, on the authority of "A gentleman of veracity."



"Dec. 16, 1742. Canterbury is in worse confusion than ever. Their minister has left them, and they grow more noisy and boisterous, so that they can get no minister to preach to them yet. Colonel Dyer exerted his authority among them on the Lord's Day, endeavoring to still them when many were exhorting and making a great hubbub, and ordered the constable to do his office, but they replied, "Get thee behind me, Satan!" and the noise and tumult increased to such a degree, for above an hour, that the exhorter could not begin his exercise. Lawyer Paine has set up for a preacher, \* \* \* and makes it his business to go from house to house and town to town to gain proselytes to this new religion. Consequences are much feared."

Two parties grew up, one in which the revival element prevailed, and this included a majority of the church; and another, favorable to the maintenance of the civil authority over the spiritual, and this was dominant in the society. Hence there was discord between the church and the society, and as the concurrence of both was necessary to call a minister, the church was a long time without a pastor while this conflict of sentiment was in progress. In the early part of 1744 the troubled waters had become so far quieted that a call was extended to Reverend James Cogswell to become pastor, the church and society agreeing in the call. He accepted the call, and all parties were pleased with his personal accomplishments, and listened to him for a brief period with apparent satisfaction. But the preaching and views of Mr. Cogswell did not prove agreeable to the revivalists, and after a few months' trial they abandoned the meeting house and the stated Sabbath worship, and held separate meetings in private houses under the leadership of itinerants and exhorters. Then followed another period of decided hostility between the two factions. Finally, on the 7th of August, 1744, the church formally withdrew from the society and adopted the house of Samuel Wadsworth as their place of meeting for religious worship. Here services were conducted by Solomon Paine or some other lay member. In the controversy which followed, Mr. Elisha Paine and Mr. Benajah Douglas were arrested and imprisoned for short terms in the Windham jail for the decided and aggressive part they took in the defense of their views. The few members of the church who remained in accord with the society now called themselves the church and joined with





the society in extending a call to Mr. Cogswell, and the council called for the purpose, concurring in that view of the matter, proceeded to ordain him as pastor of the Canterbury church and society. This was done December 28th, 1744.

After the withdrawal of the revivalists and the ordination of Mr. Cogswell, the standing church (as it was called) increased in numbers and enjoyed a fair degree of prosperity for many years. Mr. Cogswell, though so obnoxious to the Separatists, was very acceptable to that part of the church and society which had put themselves under his care, and was greatly respected abroad for prudence, piety and learning. In 1746 Stephen Frost was made deacon in place of Timothy Backus, who had gone out with the Separatists. A partial recognition of each other was affected between the two bodies, by which the Separatists kept the records of the original church, and the communion service was divided between the two bodies. Further particulars in regard to the course of the Separatist church will be given in another paragraph. Let us now notice the course of the body which succeeded to the name of the Church of Canterbury.

The aged parents of Mr. Cogswell removed to Canterbury after his settlement here, and died in a few years. Reverend James Cogswell married Alice, daughter of Doctor Jabez Fitch. Like many ministers of his day, he was accustomed to receive pupils into his family, fitting young men for college and the ministry. Naphthali Daggett, afterward president of Yale College, enjoyed for half a year "the faithful grammar instruction of Mr. Cogswell." A later pupil was one Benedict Arnold, of Norwich, then a bright little fellow, full of play and pranks, the recipient of many letters of counsel and warning from his excellent mother. While Mr. Cogswell continued in charge of this church the celebrated preacher, George Whitefield, came through the country. Mr. Cogswell said of him that he "rode in his chariot with a gentleman, had a waiter to attend on him, and Sampson Occum, ye Indian preacher, who rode on one of the horses, there being three to ye chariot." Mr. Cogswell, after much hesitation about the propriety of such a step, decided to ask him to preach, but Mr. Whitefield declined doing so. The visit of Whitefield, which occurred in 1764, was an event which excited great attention from the people.

The First society of Canterbury was again weakened by the



The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and adaptation. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of inventors, and its history is therefore a history of innovation and progress. The seventh is the fact that the United States is a nation of reformers, and its history is therefore a history of change and improvement. The eighth is the fact that the United States is a nation of idealists, and its history is therefore a history of hope and aspiration. The ninth is the fact that the United States is a nation of dreamers, and its history is therefore a history of vision and ambition. The tenth is the fact that the United States is a nation of doers, and its history is therefore a history of action and achievement.

The history of the United States is a story of a nation that has grown from a small colony to a great power. It is a story of a nation that has expanded its territory, conquered its enemies, and built a great empire. It is a story of a nation that has fought for freedom, justice, and equality. It is a story of a nation that has made great contributions to the world. It is a story of a nation that has inspired the hopes and dreams of millions of people. It is a story of a nation that has shown the world what is possible. It is a story of a nation that has made a difference. It is a story of a nation that has changed the world. It is a story of a nation that has made a legacy. It is a story of a nation that has made a mark. It is a story of a nation that has made a difference. It is a story of a nation that has made a legacy. It is a story of a nation that has made a mark.

withdrawal of members to form the Westminster church and society. Under a charter granted by the assembly in October, 1769, the society soon organized, and a church was organized about a year later. A considerable of bad feeling was stirred up in the course of settling the different matters in which the two societies were involved, such as the custody of previous records and settling the minister's salary for the current year. In the midst of other discouragements the salary of Mr. Cogswell was found to be falling in arrears, and the church was obliged to consent "to his quiet and peaceable dismissal." After this the Canterbury church remained for many years without a settled pastor. Nathaniel Niles, of Norwich, preached for a season, but declined a call to settlement. Samuel Spring, Job Swift and Ephraim Judson also served as supplies during this unsettled period. Eliashib Adams succeeded to the deacon's office on the removal of Deacon Huntington in 1769. Jabez Fitch, Jr., was elected deacon in 1771. Though destitute of a settled pastor, public worship was maintained with considerable regularity. In 1773 the resources of the society were somewhat enlarged by the annexation of Black hill, the lands in possession of Timothy Backus, Isaac Allerton, William Underwood, Joab Johnson, Curtis and Ezekiel Spalding, Jabez Fitch, Jr., William Bingham, John Hough, Elkanah Cobb and Obadiah Johnson being by act of assembly "with the First Society of Canterbury for society and ecclesiastic privileges, but not for schooling, military and other purposes."

In this condition President Dwight found the church, when in his "Travels," he reported it as suffering much from lack of clergymen, want of harmony and declension of morals. In 1784 a fruitless attempt was made to unite both First church and Separate church in worship under the ministrations of Reverend Solomon Morgan. He was then installed, September 30th, 1784, as pastor of the First church. The deacons of the church at this time were Eliashib Adams and Daniel Frost; Joseph Moore was added to the number at a later date. The efforts of Mr. Morgan to conciliate and unite the churches were so far successful that in 1788 about thirty of the more prominent Separatists returned to the First society. The spirit of discord, however, had so fully taken possession of the people that it was difficult to hold the First church and society together. The orthodox principles and staid, conservative practices of their fathers were a burden to



the younger members, who wanted a wide latitude of freedom in the church, a new meeting house, new minister, and improvements in church music with the use of musical instruments. The action of the society being in some measure unfavorable, a movement was set on foot to organize an "Independent Catholic Christian Society," similar to one that had just been formed in Pomfret. Fifty of the leading men of Canterbury gave their names to support this new organization, but before they had proceeded beyond recall the First church made concessions and induced them to return to their former connection.

Church and society now began a work of general renovation. Mr. Morgan was dismissed from his charge; five choristers were appointed and a committee "to promote psalmody;" a bell was procured by voluntary subscription, and its ringing regulated by the society committee. The agreement between factions, which was the signal for these new departures, was effected December 26th, 1797. In 1799 it was voted to build a meeting house with a steeple, but the subscriptions did not sustain the vote, so the project was delayed awhile. The liberty granted by the assembly, of raising fifteen hundred dollars by a lottery, encouraged the society to continue its efforts. Other sums were procured by private subscriptions, and in 1805 a new meeting house was completed to the satisfaction of all parties. Daniel C. Banks and Thaddeus Fairbanks had supplied the pulpit during this interim. The pastoral vacancy was finally filled to the satisfaction of a unanimous people by the call of Reverend George Leonard, of Middleborough, Mass., who was ordained here February 3d, 1808. Owing to feeble health and an inclination to Arminianism, he remained but a little more than two years, when he sought and obtained dismission. His successor was Reverend Asa Meech, who was installed October 28th, 1812. He enjoyed the favor of the people for a while, but his earnest religious spirit was not able to look with complacency upon the loose and immoral practices of many of the people, and as a consequence he fell into disfavor with the party who were absorbed in sensual and vicious amusements. He was succeeded in 1822 by Reverend Thomas J. Murdock, who is spoken of as "a model of a man, a scholar, a Christian, and a minister." His pastorate was terminated by his death in 1826, to the great grief of both church and society. Reverend James R. Wheelock was installed in 1827, but only remained in

The first of these is the fact that the human body is not a static entity, but a dynamic one, constantly changing in shape and size. This is due to a variety of factors, including age, sex, and environment. The second is the fact that the human body is not a uniform entity, but a complex one, with different parts having different functions. The third is the fact that the human body is not a simple entity, but a complex one, with many different systems working together to maintain life. The fourth is the fact that the human body is not a perfect entity, but an imperfect one, with many different defects and variations. The fifth is the fact that the human body is not a single entity, but a collection of many different parts, each with its own function. The sixth is the fact that the human body is not a static entity, but a dynamic one, constantly changing in shape and size. The seventh is the fact that the human body is not a uniform entity, but a complex one, with different parts having different functions. The eighth is the fact that the human body is not a simple entity, but a complex one, with many different systems working together to maintain life. The ninth is the fact that the human body is not a perfect entity, but an imperfect one, with many different defects and variations. The tenth is the fact that the human body is not a single entity, but a collection of many different parts, each with its own function.



charge two years. Reverend Dennis Platt was settled here March 31st, 1830, and continued to January 1st, 1833. He was somewhat noted as a revivalist, and during his stay received many into the church. The pastorate of Reverend Otis C. Whiton followed, extending from June 20th, 1833, to January 17th, 1837. Reverend Charles J. Warren served this church as pastor from September 13th, 1837, to April 1st, 1840. Reverend Walter Clarke became pastor May 18th, 1842, and continued until May 23d, 1845. He was followed by Reverend Robert C. Learned, who came December 22d, 1847, and remained until November, 1858. Reverend Charles P. Grosvenor was settled here March 9th, 1859, and remained to July 5th, 1871. He was the last regularly settled pastor the church has had. It has been supplied part of the time by students from Hartford Seminary, and other temporary supplies for short periods. Since the fall of 1888 it has been supplied by Reverend Mr. Hanks, of the Protestant Methodist church at Canterbury Plains. During the interval of supplies the more conspicuous ones were: John R. Freeman, about three years; Andrew J. Hetrick, two years; Reverend Parmlee, two and a half years; John Koph, two and a half years; and Hezekiah Reid, six months in 1888. The following deacons have served this church, the date given with each being that of his election: Eleazer Brown, 1711; Timothy Backus, 1719; Thomas Brown, 1720; Deliverance Brown, 1737; John Bacon, 1737; Stephen Frost, 1746; Samuel Huntington, 1753; Eliashib Adams, 1769; Jabez Fitch, Jr., 1771; Daniel Frost, —; Joseph Moore, 1792; Joseph Simms, 1821; Lucius Bacon, 1821; John Francis, 1824; William Kinne, 1824; John M. Francis, 1844; Thomas G. Clark, 1847; George Sanger, 1867; Charles L. Ray, 1886. The society owns a parsonage. The membership of the church is about fifty at the present time.

Methodists have had some hold upon Canterbury for many years. This was a preaching station visited more or less frequently before any organization or building existed. They have, however, never gained any great strength. A building at Canterbury Green was erected by Job Angell, many years ago, for the use of the Universalists, who were then coming into notice for a short time. This building was used for purposes of trade and business after the Universalists subsided. It finally fell into the hands of Hiram Waldo, who sold it April 1st, 1859, to a board of trustees, to be used for a Methodist church. The Methodist

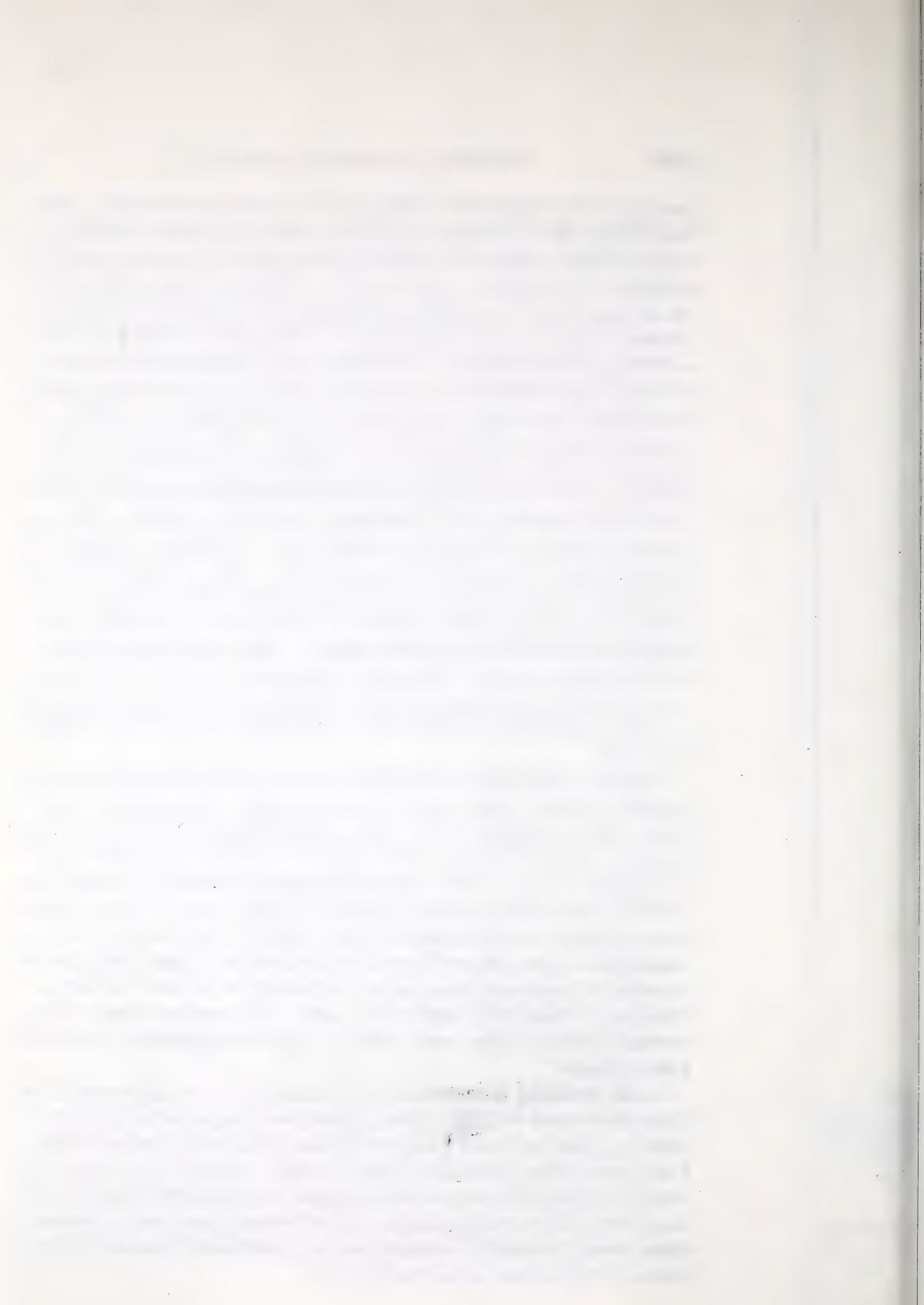




people at that time were using it for a house of worship. The building is 32 by 42 feet in size, and has a basement under it in which a store was kept, while the upper part of it was used for purposes of worship. About 1870 a division of sentiment grew up in regard to the location of a proposed new house of worship. Some desired to retain the old site, while others wished to build a house on the "Plains." The latter party became strong enough to carry their desires into execution, and for two or three years maintained worship in the town hall at the Plains. A house of worship was erected about the year 1872. Since that time the church there has grown stronger, and has maintained a regular ministry, the body choosing to connect themselves with the New York Conference of the Protestant Methodist church. This is the only church of that denomination in Windham county. It has at present about sixty-five members. Since about 1872 this church has been in charge of pastors Reverends Kelly, A. B. Purdy, D. H. Chappell, Thomas Tisdale and W. Hanks, Mr. Purdy being here two or three times. After the establishment of the church on the Plains, the remainder of the old church were unable to hold together and maintain worship, and the old meeting house has therefore been abandoned, and is now falling to pieces.

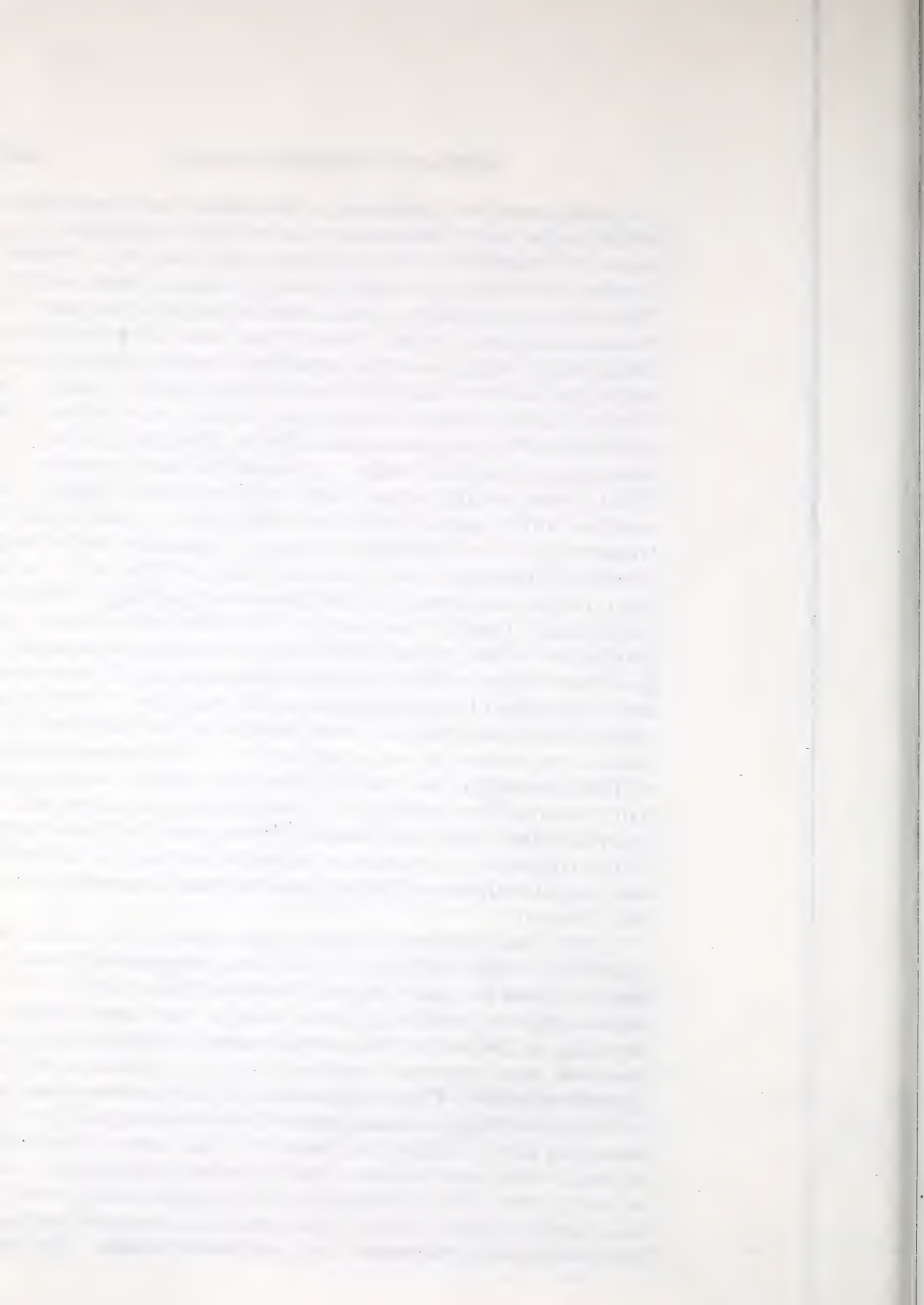
Keeping roads and bridges in order was one of the burdens of this town in the early years of its settlement. As early as April 24th, 1716, the town voted "That a highway be laid out, from the country road that leads to Norwich to the country road that leads to Windham." In 1719 a committee was appointed "to view the country road from Norwich line to ye upper end of this town, and to renew the bounds and monymets of said roade and to make their return to said town by the first of April next, with ye point of compass from bound to bound, at ye town's charge." The pay of those who served the town in running lines, fixing bounds and the like, was fixed at "two-and-six-pence per day and no more."

A sad accident occurred at the raising of a bridge over the Shetucket river in 1728. One end of the bridge, with forty men upon it, gave way and was precipitated into the stream below. One young man, Jonathan Gale, nineteen years of age, was instantly killed, and several others were so severely injured that they were laid out for dead, but afterward revived. Among those most seriously wounded were Lieutenant Samuel Butts, Samuel Parish and Ebenezer Harris.



A bridge over the Quinebaug, a formidable and troublesome stream to the early inhabitants, was built in 1728 by two gentlemen of Plainfield, but it was soon swept away by a freshet. Another was built at the same place by Samuel Butts, in 1733. This was maintained by private subscription for a few years till it was carried away by ice. Jabez Fitch, a son of Major James Fitch, built a bridge over the rebellious stream, which was, according to his own assertion, the only one south of Sabin's in Pomfret, all the others having been carried away by ice. He was allowed by the general assembly in 1740, the privilege of collecting toll on this bridge. A committee was appointed in 1753 to view sundry private ways supposed to be needful for roads on which people could pass from point to point without trespassing on one another's property, "especially by the way crossing Quinebaug river, known as Shepard's fordway," passing through land owned by the Shepards, Spaldings, Adamases, and Paines. Joseph Woodward, of Windham, was allowed the privilege of a dam across Little river, on condition of erecting a good cart bridge over it, "so often as the same should be carried away by reason of waters being flowed by said dam." The Quinebaug, which had given so much trouble to the early settlers, was not yet reduced to proper subjection. In the severe freshet of 1757, the bridge was partially destroyed, and a serious casualty occurred in repairing it. David Nevins, an active and respected citizen, who had resided for ten years in Canterbury, while standing on a cross-beam, giving directions to the workmen, lost his balance and falling into the stream, was swept away and drowned.

In 1761, Ezra Ensworth, having constructed a dam across the Quinebaug in the south part of the town, was granted liberty to keep the same in repair for the benefit of his corn mill. This permission was reluctantly given because the interposition of anything in the way of the annual ascent of the shad up the river was most vigorously resisted by all the residents of the Quinebaug valley. Further opposition to this dam was raised by the argument that it was the cause of undermining and greatly damaging Butt's bridge, just below it. The latter bridge, kept in repair as we have before stated by private subscription, was rebuilt in 1760. The following winter ice again falling over the dam, carried off the bridge. The dam itself is supposed to have been destroyed by the same flood and never rebuilt. But now



the neighbors refused to rebuild the bridge, and the town also refused to undertake the task. The latter already had to join Plainfield in maintaining Nevins' bridge on the great public thoroughfare, and a fo'rdway near Shepard's hill in the north part of the town, besides keeping up other bridges over Rowland's brook and Little river. Butts' bridge, however, was a public necessity, and in answer to petitions from Plainfield, Preston and other towns interested, the assembly provided by a special act in 1763, that Canterbury should build and keep in order a bridge at this place, under the direction of a county committee. Seth Paine, of Brooklyn parish, Nathaniel Webb, of Windham, and Asa Smith, of Woodstock, were accordingly placed in charge of the work.

So heavily did the burden of bridge building and repairing weigh upon the inhabitants of Canterbury that they, after failing in appeals to Norwich and other towns for help, petitioned the assembly for assistance. Solomon Paine and Daniel Frost, in behalf of the inhabitants of Canterbury, October 10th, 1782, averred that they were obliged to maintain a large number of bridges in said town, many of them across large and rapid streams, viz.: one and half of another over the Quinebaug, four over Little river, and six over Rowland's brook. They further represented that the bridge over the Quinebaug, known as Butts' bridge, in the southeast part of the town, was of very little service to the inhabitants, though of great utility to those traveling from Boston to Norwich, and was now out of repair. They asked for the privilege of raising by a lottery £250 to aid in the enterprise of repairing and rebuilding. The assembly authorized the lottery, and John Fitch, Daniel Frost, Doctor Welles, Deacon Asa Witter and Stephen Butts were chosen managers of the lottery. Captain Sherebiah Butts, Jabez Ensworth and John Adams were appointed to superintend the construction of the bridge, and the work was speedily completed. The bridge was a substantial one, resting upon stone piers. In 1788 the town was again called upon to join with Plainfield in rebuilding Nevins' bridge.

Turnpike projects called out frequent and sometimes strenuous discussion. The town at one time unanimously "disapproved of any turnpike gate being erected at or near Mr. Samuel Barstow's blacksmith shop, on the great road from Plainfield to Windham, judging it unjust and impolitic." The proposed Nor-





wich and Worcester turnpike excited much opposition. A committee was appointed to join with other towns in opposing it and the representatives were instructed to use their influence in the assembly in opposing the charter. All their efforts, however, were fruitless, and in May, 1801, the company was incorporated. Among the men composing it were Moses Cleveland, William Adams, Asa Bacon, Luther Paine and Jedidiah Johnson, of this town. The first meeting of the company was held at the tavern of Jedidiah Johnson, in the following September, and the work was rapidly pushed to completion. The great road leading to Windham was also made a turnpike in 1799, and a gate erected near the center of the town. In 1804 this gate was removed to a point near the Windham line, and a new gate placed near the Plainfield line.

The highway running north and south through Westminster society was a public thoroughfare from time immemorial, accommodating travel from Norwich town to the Massachusetts line. It is not known when this road was first laid out, but it was improved from time to time and made more passable. It is said that in the original survey the road was marked out to run a due north and south line over Westminster Plain, but that the occupant of the old Parks tavern, located nearly a half-mile eastward, managed to exert influences of human courtesies and distilled spirits, under which the engineers consented to lay out the road so as to pass near the tavern, joining the original survey about one and one-fourth miles from the point of divergence. A highway was laid out in 1785, from Ephraim Lyons' potash works to Parker Adams' mill, crossing the south part of the town.

Freshets and floods have occasionally subjected the town to serious outlay and inconveniences. The great flood of 1807 damaged Butts' bridge, and destroyed Bacon's-(formerly Nevins') bridge, occasioning a fatal accident and loss of life. The ferry boat used as a substitute for the latter bridge was overloaded and swamped. Some plunged into the waves and swam ashore, while others clung to their horses and wagons and wrestled with the wild current, and all on board reached the shore in safety except Nathaniel Kinne, of Black hill, who, though a large and strong man, was injured in the struggle so that he was dead when brought ashore. Ten years later the town was again called upon to rebuild or repair both Bacon's



and Butts' bridges. The selectmen were enjoined to confer with Plainfield in regard to building a good boat to convey passengers and teams across the Quinebaug near Bacon's bridge. In case of a refusal by Plainfield they were directed to build the boat and have it kept ready for use, and to petition the county court to divide the charge of building the bridge between the two towns.

The schools received attention in the early years of settlement. March 4th, 1718, the town ordered "that there should be a school kept in this town six months, viz., two months at ye upper end of ye town, and two months in ye west row, and two months at the lower end, at one place or more, as either party shall agree." No school houses were as yet built. In 1724, and probably in other years about that time, a schoolmaster was employed to perambulate the town and teach one month at Widow Ensworth's, one month at John Fitch's, one month at Deliverance Brown's, one month at Nathaniel Bond's, and one month at David Adams'. He was to be paid twenty shillings a month out of the school funds of the town; and if no suitable person could be employed for that money, then those whose children went to school should pay their proportion, and so make up the deficit. In 1726 the town was arranged into three sections—"a school to be kept three months in each squadron." A new school house was built on the Green about the year 1730. Probably school houses were built in the other two sections or districts of the town about the same time or not long afterward. This "squadron" system was kept up for many years. About 1773 the interest in schools had lapsed into a very low state. Other public concerns so absorbed the attention of the people that school matters could receive but little thought. The number of "squadrans" had been from time to time increased. In 1770 they appear to have reached the number of seven: In that year Ezekiel Park, Captain Elijah Dyer, Nathan Waldo, Joseph Clark, Joseph Woodward, Asa Stevens and Joseph Stevens were ordered "to take care of the schools in their respective squadrans, and to hire suitable persons to keep the schools." A division into twenty-three districts was soon after effected, and the number of schools was increased. Private schools were often supported in different neighborhoods. A "night school" was kept at one time by Joseph Carter in the school house near Westminster meeting house, and at another time a writing





school was authorized. John Adams, after his graduation, commenced a select school in his own neighborhood in the North society, and exhibited such aptitude in the work as to draw a large number of pupils. Plainfield Academy was at this time in a state of temporary depression, which gave Canterbury a chance to establish a rival institution. In the spring of 1796 he removed his school to Canterbury Green, where it achieved immediate success and popularity, attracting pupils from the neighboring towns and some even from Woodstock and Thompson.

In the public schools the central district of the First society had liberty to erect a convenient school house on the Green, north of the meeting house, in 1795. In the following year a school society was organized with a large board of officers charged with the duties of taking care of the loan money, locating and bounding school districts and overseeing the schools in general. Committees were thenceforward appointed by the several districts, with nine overseers to superintend them. In the care of its schools the society of Westminster vied with the First society. Alexander Gordon, Samuel Barstow and Asa Nowlen were appointed to oversee the schooling in 1787. Nine districts were here set out, and Sherebiah Butts, John Barstow, Isaac Backus, Roswell Parish, Joseph Raynsford, Joshua Raymond, Daniel Downing, Robert Herrick and Nathaniel Smith were appointed to act as committee-men and collectors in their respective districts. In 1812 a school society was organized in the Westminster society. A committee-man and an inspector were appointed in each of the nine districts. Those appointed that year are named in respective order for each district as follows: No. 1, Amasa Park, Reverend Erastus Learned; 2, Daniel Meech, John Barstow; 3, Horatio Pettingill, Nathaniel Clark; 4, Nathan Allen, Ebenezer Waldo; 5, Daniel Storer, Asa Butts; 6, James Cary; 7, Samuel Chad, Isaac Backus; 8, Curtis Barstow, Samuel Barstow; 9, Roger Smith, Asa Burgess. Lack of endowment and suitable building accommodations compelled Canterbury to give up her prospect of an academic school establishment in her territory, and in 1801 her honored teacher, Adams, was drawn to the older institution in Plainfield.

In the autumn of 1831 a young ladies' boarding school was opened in a large house which had been vacated by the death of Esquire Paine, the teacher undertaking the enterprise being





Miss Prudence Crandall. A number of young ladies from the best families in town were enrolled as pupils, and the school seemed to start under most favorable auspices and with brilliant prospects of success. An impression favorable to the school was created in neighboring towns, which brought pupils from some distance. While the tide of prosperity was thus setting in, a colored girl applied to Miss Crandall and was admitted as a day pupil into the school. This gave offense to some of the patrons of the school, who threatened to remove their daughters if the colored pupil were retained. Miss Crandall, whose sympathies had become thoroughly aroused in behalf of the oppressed colored race, determined to open her school for colored girls, and, in anticipation of the withdrawal of her former patrons, at once dismissed all the white girls from her school. This action excited great indignation throughout the town. A public meeting of citizens was called and a delegation appointed to try to persuade Miss Crandall to relinquish her determination to establish a school "for young ladies and little misses of color." But she stood firm to her purpose, in the face of all persuasions.

Being in correspondence with some prominent abolitionists, who supported her with their advice and assurances of help, she arranged to receive pupils from different localities, even from distant cities and towns. The excited populace called a town meeting "to devise and adopt such measures as will effectually avert the nuisance or speedily abate it if it should be brought into the village." This meeting, held March 9th, 1833, in the large meeting house, which was filled to its utmost capacity with an angry and boisterous company of citizens, passed resolutions protesting against the proposed establishment of a school for people of color within the bounds of the town, in which they declared that "the obvious tendency of which would be to collect within the town of Canterbury large numbers of persons from other states whose characters and habits might be various and unknown to us, thereby rendering insecure the persons, property and reputations of our citizens." The very few who attempted to speak in Miss Crandall's behalf were stormed by interruptions, and at last driven from the house in the uproar which followed the closing of the meeting.

On the day appointed the school began; some ten or twelve colored girls from some of the respectable families of northern cities had found their way to Canterbury and sat down as pupils



before Miss Crandall. But the imagination of the people was now wrought up to that state of excitement wherein the most harmless objects appear as frightful goblins and hideous spectres. Another town meeting was held, and the little school of a dozen harmless negro girls was seen to be "designed by its projectors as the *theatre*, as the place to promulgate their disgusting doctrines of amalgamation and their pernicious sentiments of subverting the Union." Further, they declared that the pupils congregating here under the false pretense of education, were really to "scatter fire-brands, arrows and death among brethren of our own blood." The determination of the people to break up this school seemed to know no bounds. The general assembly was appealed to; the "boycott" principle was vigorously applied, and countless impositions and indignities practiced. Dealers in all sorts of wares and produce agreed to sell nothing to Miss Crandall, and the stage driver refused to carry her pupils. Stable refuse was thrown into her well, and then the neighbors refused her a pail of fresh water. Vagabond boys pelted her house with stones and rotten eggs, and hooted at the children if they appeared on the street, and from all this persecution and wrong there was no redress in Canterbury for Miss Crandall. Even her old father, a quiet, unoffending Quaker, living in the south part of the town, was made the object of threats and intimidation until he begged of his daughter to give up the school. But she held firm through this kind of persecution. Meanwhile the general assembly, in process of time, after sufficiently horrifying themselves with the possibilities of having "a nigger school on *our* common," labored in travail and brought forth the enactment: "That no person shall set up a school or educational institution for the instruction of colored persons who are not inhabitants of the state, nor instruct in such a school, nor harbor or board any colored person instructed in such a school, without the consent in writing first obtained of a majority of the civil authority and selectmen in the town in which such school is situated, under penalty of a fine of one hundred dollars for the first offense, two hundred for the second, and so double for every subsequent offense of which such person shall be convicted." This enactment was greeted in Canterbury by the ringing of bells, firing of cannon, and every demonstration of popular delight and triumph.

But these acts of persistent persecution awakened friends who

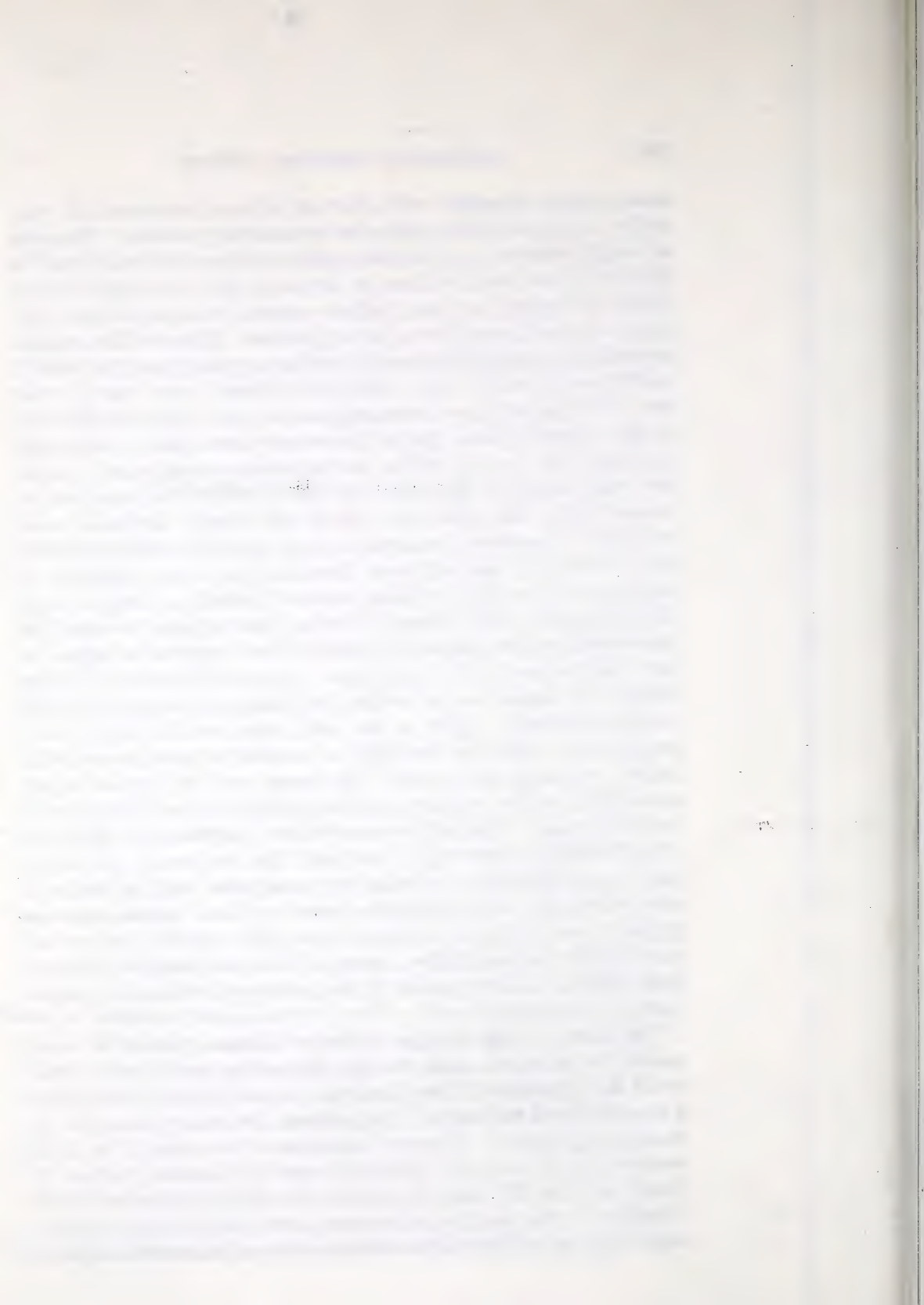




came to Miss Crandall with offers of aid and assurances of sympathy, and thus encouraged, she went calmly forward. She was at length arrested for violating a statute law of the state, and in default of bail was confined in Brooklyn jail for a night, being placed in the cell not long before vacated by the murderer Watkins, who had gone thence to the gallows. These circumstances proved more powerful in her favor than anything that her friends could have done for her. Many new friends now rose to offer her their sympathy and encouragement. Her trial went forward in due course of time, first in the county court, then in the superior court, in both of which verdicts were pronounced against her, and finally in the court of errors, where the case was reviewed July 22d, 1834, and where the former decisions were reversed. The school, meanwhile, kept steadily on with its work, Mr. William H. Burleigh and his sister for a time assisting as teachers in it, as did also Miss Almira Crandall, a younger sister of the founder. But though foiled in their attempt to crush out the school by law, the more bitter of her opponents appear to have determined to do it by force. One morning early in September her house was set on fire, but timely efforts saved it from being consumed. Again, a few days later, as the family were preparing to retire for the night, a number of men, armed with heavy weapons, surrounded the house, and at a given signal smashed in all the windows on the ground floor with one simultaneous crash. This sudden and violent outbreak of the spirit of ruffianism so thoroughly alarmed the inmates of the house that it was decided to abandon the enterprise and, as soon as it was practicable, the pupils were sent to their homes, and the property was sold and its proprietress, who not long before had married Mr. Calvin Philleo, removed from the scene of her conflicts and bid a lasting adieu to the people and the soil of Canterbury. *The recorded name of the house, the house of the Rev. Dr. Phelps, is the house of the Rev. Dr. Phelps.*

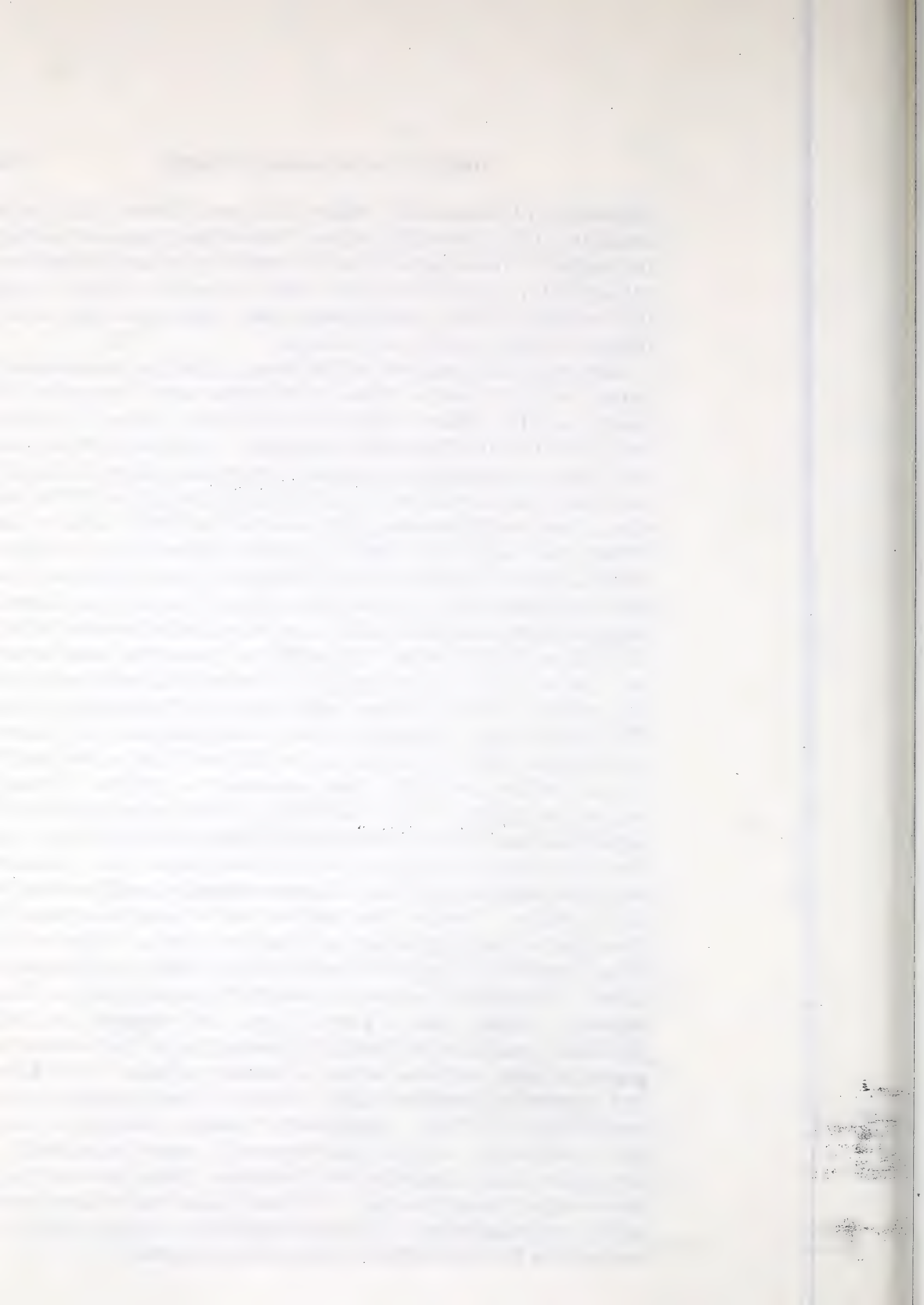
The scene of that strange conflict of human passion is to-day one of the quietest, most peaceful, homelike, restful and refined in all the domain of New England. Grand old elm trees make a beautiful and refreshing shade along the grassy street of the slumbering hamlet. The old house, once the scene of so much commotion, is now the peaceful home of Deacon Thomas G. Clark, and the hill near by, where the victors expressed their triumphs in the belching of cannon, now offers no suggestion of aught but one of the richest and quietest and most soul-inspiring





landscapes of homestead, valley, field and distant hills to be found in all this beautiful region. After long years of waiting the victim of those commotions is receiving by act of Connecticut legislature passed two years since, an award of \$400 a year in restitution for the damages she then sustained. She is still living, at about ninety years of age.

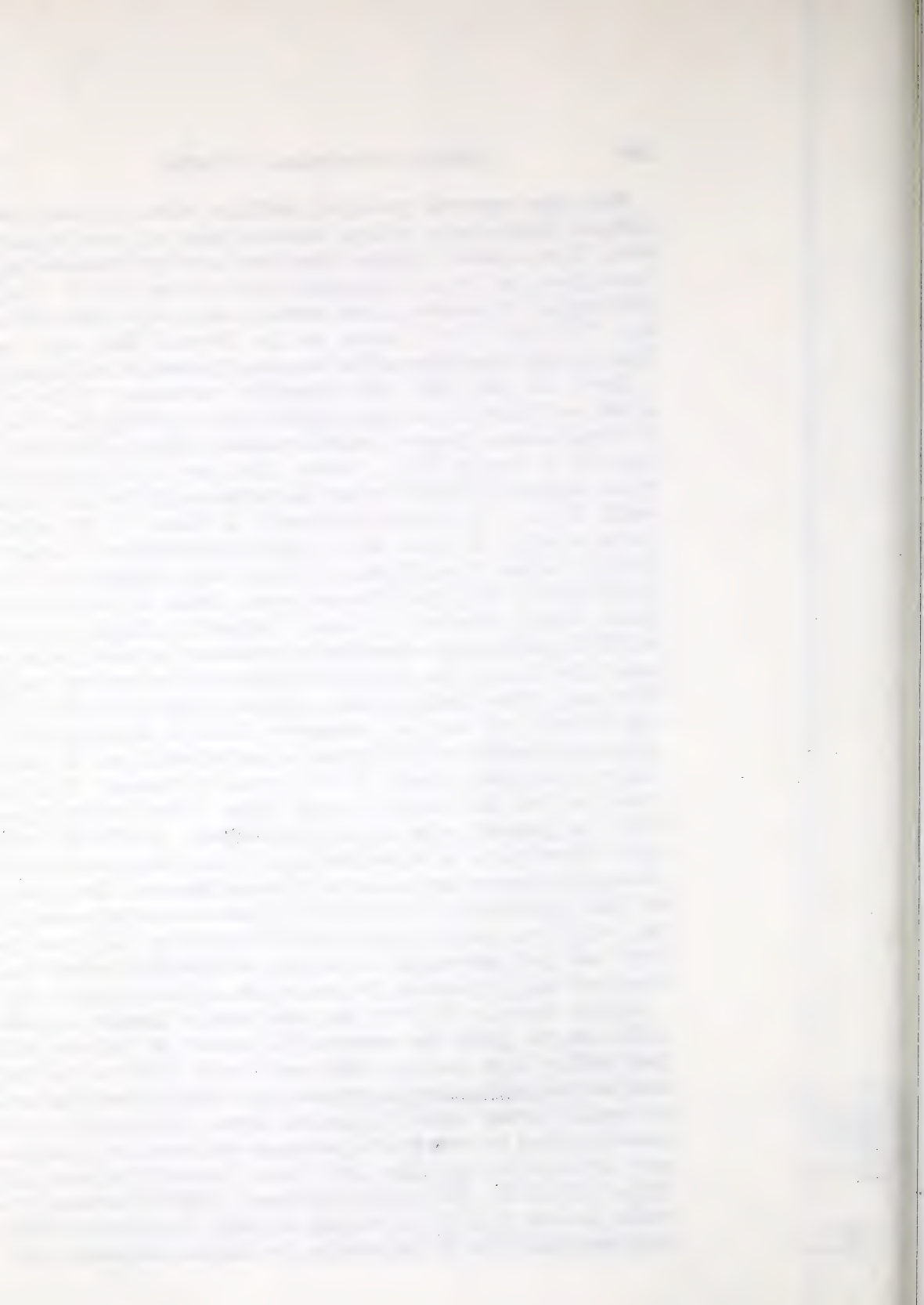
Reviewing the progress of the town after the revolutionary period we find Doctor Jabez Fitch prominent, occupying for many years the offices of justice of the peace, judge of probate and colonel of the Eleventh Regiment. He died in 1784. Colonel Aron Cleveland, so prominent in public affairs during the revolution, was struck with palsy while in the prime of life, and after a long and distressing sickness died in 1785. Deacon Asa Witter died suddenly in 1792. Captain Ephraim Lyon, Nathan Waldo, Eliashib Adams, Jabez Ensworth, David Baldwin, Benjamin and Asa Bacon, Captain John Adams, Daniel Frost, Captain Stephen Butts, and other older men were active in town affairs. Dr. Gideon Welles served acceptably as town clerk and treasurer. Doctor Jaireb Dyer engaged extensively in trade and medical practice. Several stores were opened on Canterbury Green. The status at the beginning of the revolution may be inferred from the fact that the population in 1775 was 2,392 whites and 52 blacks; and the grand list then amounted to £20,730. Though we have no figures to show definitely, yet it is supposed that the population and wealth were now increasing, though they may have been somewhat depleted by the seven years' war. Business and trade were now active. Farmers found a ready market for their produce. Doctor Dyer carried on a brisk trade with the West Indies, dealing largely in horses and cattle. Thomas Coit, from Norwich, engaged in mercantile traffic on Canterbury Green. Alexander Gordon, of Plainfield, opened trade in Westminster. Luther, son of David Paine, also engaged in trade. Jedidiah, grandson of Obadiah Johnson, kept the tavern, engaged in trade, and was active in military affairs. Abel Brewster opened a jeweler's store. William Lord engaged in the manufacture of hats. Isaac and Consider Morgan entered into partnership in 1804, and opened a very large stock of dry goods, drugs, hardware and groceries. Many new buildings were erected about this date. William Moore built a large house on the northeast corner of the crossings in the village, and there opened the first post office in Canterbury in 1803.



With the improved traveling facilities offered by the new turnpike Westminster village became a place of more importance. Doctor Rufus Johnson purchased a strip of the meeting house green in 1790, and afterward built a house upon it. Captain Stephen Butts entertained travelers in an old house adjoining. The old "Ford" house, on the Norwich road, and the Parks tavern house were called the oldest houses in the vicinity.

About the year 1800 the emigration movement broke out afresh, and many Canterbury pilgrims were wending their way to distant states. Captain Josiah Cleveland, of Bunker Hill fame, removed to Owego, N. Y. Doctor Azel, son of William Ensworth, settled in Palmyra, where he became an active and influential citizen. A pleasant eminence in Rome, N. Y., called Canterbury hill in honor of its first settlers, became the residence of Gideon, John, Elisha and Daniel Butts, Samuel and Asa Smith, Samuel Williams, Thomas Jewett, Daniel W. Knight and others from Canterbury. (Eliashib Adams, Jr., Elijah Herrick and William Bingham attempted a settlement in Lewis county, near Lake Ontario, but Herrick was drowned in crossing Black river, and Adams finally settled in Maine. Deacon Eliashib Adams followed his son to a temporary home in Massachusetts. Alexander Gordon sought fortune in the far South, and William Moore established himself in the snows of Canada. General Cleveland had the honor of giving name to the locality upon which the present noble city of Ohio stands. In 1796 he went out in command of an expedition sent by the Connecticut Land Company to survey and settle the Western Reserve. He arrived at "New Connecticut" on the 4th of July, and on the 22d mounted the bluff from a landing made a short distance up the Cuyahoga river and took possession of the site of Cleveland, where the town and village plan was laid out by him in October following.

At this time, *i. e.*, in 1800, the population of Canterbury was 1,812, and the grand list amounted to \$48,037.48. About 1811 Gad Bulkley kept the post office and David Hyde carried the mail and served the newspaper class that held its headquarters at Samuel Barstow's much frequented tavern. The tavern at the Green enjoyed its accustomed patronage and popularity, successive landlords having been Jacob Bacon, Samuel Hutchins, and Captain Bicknell. Its previous occupant, Jedidiah Johnson, was made general of the Fifth Brigade in 1809. Canterbury at this date furnished most of the officers for the 21st Regiment, *viz.* :





William Kinne, adjutant; Samuel Hutchins, quartermaster; Isaac Knight, paymaster; Reverend Erastus Learned, chaplain. Its company of light infantry was one of the best drilled and equipped in the state. Its officers in 1809 were: Joseph Simms, captain; Nathan Fish, lieutenant. In 1815 they were: James Aspinwall, captain; Samuel Hough, lieutenant; Amos Bacon, ensign.

In October, 1769, the inhabitants living west of a north and south line surveyed through the center of the town, were granted by the assembly a charter and endowed with distinct privileges as a society to be known as Westminster. A broad hill summit near the center of the society was chosen by unanimous consent for the site of a meeting house, where about four acres of land at the crossing of the roads was given by John Parks for the site of meeting house, burial ground and common. The meeting house was built during the summer of 1770. A church organization was effected November 20th, 1770, the following persons subscribing to the covenant according to Cambridge platform: Stephen Frost, Robert Herrick, John Lewis, Isaac Woodward, Daniel Davis, Thomas Bradford, William Bond, Jacob Foster, Enos Woodward, Peter Woodward, Amos Woodward, Ebenezer Davis, Anthony Glass, John Herrick.

The first minister obtained by this church was Reverend John Staples, who was ordained April 17th, 1772, and continued till his death, February 15th, 1804, in the sixty-first year of his age and the thirty-second of his ministry. He was followed by Reverend Erastus Learned, installed February 6th, 1805, and continued in the relation until he died, June 30th, 1824, in the fiftieth year of his age and the twentieth year of his ministry in this church. His successor was Reverend Israel G. Rose, ordained March 9th, 1825, and dismissed by council October 11th, 1831. The fourth pastor was Reverend Asa King, who commenced his ministry in this church in 1833, and continued in the pastoral relation until his death, December 2d, 1849. Through increasing age and infirmity he was obliged to resign the active pastoral labors March 1st, 1848, and the pulpit was then supplied by Reverends Pierce, Strong, Baldwin, Burchard and Hazen for short terms. The last mentioned, Reverend Reuben S. Hazen, was installed as pastor of the church September 26th, 1849. His pastorate was terminated by his death, March 31st, 1864, while in the seventy-fourth year of his age and the fifteenth year of





his ministry to this church. The pulpit was supplied for some time by Reverends Hiram Dyer, Lucien Burleigh and others. Reverend E. F. Brooks was installed as pastor of this church July 11th, 1866, and remained here until the relation was dissolved by council June 9th, 1868. In the fall of the same year Reverend Joseph W. Sessions commenced his labors here, and continued that service until November 14th, 1877, when he resigned on account of advancing age. After that time the church was supplied by Reverends Mr. Chappell, H. L. Reade and E. H. Parmalee, until March, 1881. On the first Sabbath of that month Reverend Stephen B. Carter, whose boyhood had been spent within the pale of this church, commenced his pastoral relation with the church, and he still continues in that position.

The meeting house of 1770 is still in use by this congregation, no other having been erected since. The total membership January 1st, 1889, was fifty-two. In 1847 the Hon. Seth Staples, a lawyer of New York, son of the first pastor, presented this church with a fine toned bell, which is still in use. In 1883 a valuable clock was presented by Pulaski and Pliny Carter, and their sister, Mrs. Pamela C. Spalding, all of whom were born and reared in this parish, though now residing elsewhere. Extensive repairs upon the house of worship were made a few years since, in which former residents generously assisted, no doubt taking pleasure in thus manifesting their love for their old church and childhood's home.

A singular circumstance is on record in connection with Westminster, though nothing about it connects it with ecclesiastical history except that it is from a minister's diary. July 2d, 1788, a remarkably black cloud seemed to settle down upon this locality, and from it burst forth a terrific thunder storm, accompanied by great and numerous hail stones. The record states that in places the hail was nineteen inches deep (perhaps in some gutter or other hollow spot). It is said that glass was much fractured and grain and grass lodged, and gardens were destroyed, so that people in the neighboring towns sent relief to the sufferers. The violence of the storm probably did not extend over a very large extent of territory.

Canterbury has never been largely identified with manufacturing interests. And the passing decades that have seen such interests build up some other towns almost like a magic spell, have seen the interest in manufacturing rather decline here than



build up, until now the town contains no manufacturing establishment of any prominence. One or two carriage shops, one or two saw mills and a grist mill are all that could claim a place in such a list. The manufacturing record of the past is briefly told. The first footprints of this kind that we see are the granting of liberty to Samuel Adams, in 1703, to build and maintain a corn mill on Rowland's brook, a short distance northwest from Peagscomsuck. This mill was kept in operation for a long time. At a later colonial period, tannery works were also carried on by Benjamin Morse. About the revolutionary period and after, potash works were carried on by Ephraim Lyon, Stephen Butts and Phineas Carter. Mr. Carter afterward carried on a cooperage at Westminster, employing four to six hands in the winter season. After the revolution, tanneries were established in several parts of the town. The Downings, who settled in the western part of the town and gave their name to the brook, built a mill upon it and made a little settlement there, which for a time flourished in quiet seclusion and almost isolation from the other parts of the town. Saw and grist mills were carried on successfully by the Morses and the Bradfords in the North society, a dam being allowed on Rowland's brook in 1804. In the course of the next decade or two, carding machines were in operation on Little river, and cloth dressing and hat manufacturing were carried on with increased vigor. Captain Joseph Simms engaged in making heavy black woolen hats, and employed sometimes four or five journeymen. He was established at Canterbury Green. James Burnet also carried on the same business at Westminster. At that time some six or eight stores were needed to supply the wants of the town. In cotton spinning Canterbury made no great pretenses, and only achieved one small mill, which was erected by Fenner, Harris & Bulkley on Rowland's brook, and did a good business during the war of 1812. The clothing works of Captains Kingsley and Spafford at that time enjoyed abundant patronage. In 1826 the project of a canal along the valley of the Quinebaug absorbed much attention and was highly approved by the people of this town in open town meeting. The canal was to run from Norwich to the north line of the state, its objective point being Worcester. The state granted a charter for it, but before it was executed the railroad project superseded it. At this time the people were considerably aroused to the questions of manufacturing enterprises presented



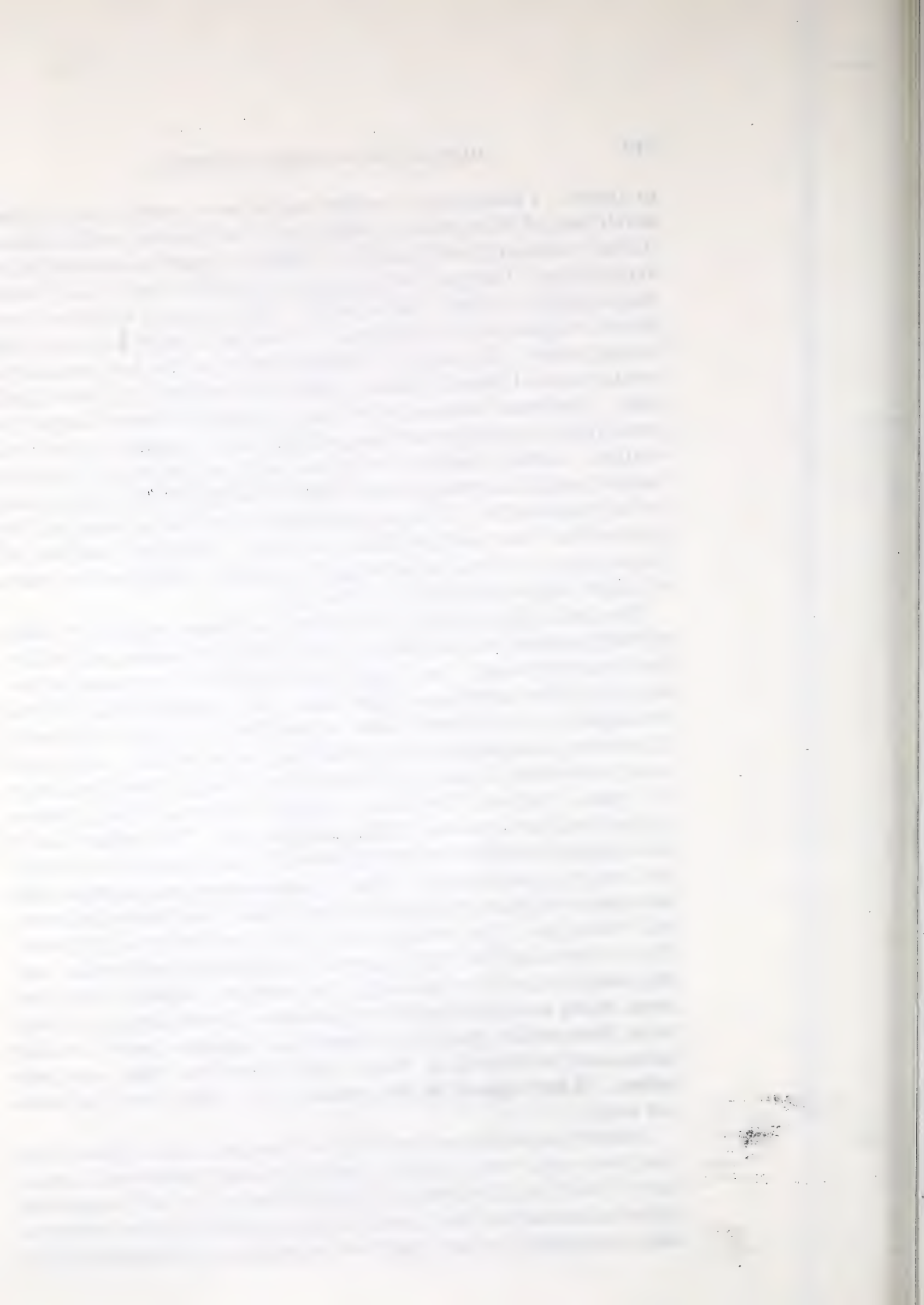


to them. Flourishing foundry works were carried on in the north part of Westminster parish by Isaac Backus and Nathan Allen. Samuel Hough and D. F. Eaton engaged successfully in axe-making. George Justin made scythes and axes in his blacksmith shop in South Canterbury. Perez Austin made and repaired wagons and carriages. Phinehas Carter kept up his cooper's shop. Stillman G. Adams carried on the hat manufacture in place of Deacon Simms, who had removed to New York state. Sufficient domestic cloth was yet made to keep Kingsley's and Foster's fulling machines and clothiers' works in active operation. Cotton manufacturing was still carried on in Fenner's factory, and Canterbury shared with Plainfield the rising promise of Packerville. A house and farm to furnish a home for the poor of the town was purchased in 1829. One after another all these attempts at manufacturing have faded out, like the stars of night before the coming of the day.

The Separate church of Canterbury, of whose origin we have already spoken, was the first in the colony to come out boldly and squarely adopt "new light" principles, and renounce fellowship with the established churches. On January 6th, 1745, the principles of this church were subscribed to by its adherents, fifty-seven in number and representing some of the oldest and most respectable families in Canterbury, among them the names of Paine, Backus, Cleveland, Adams, Johnson, Fitch, Bacon, Hyde, Bradford, Brown, Parish and Carver. The separation of this church from the "standing order" was attended by a bitter and lengthy controversy. The Separates were not exempt from taxation to support the church from which they had withdrawn, and which had the strong arm of civil authority in its favor. They were taxed for Mr. Cogswell's settlement, ordination and maintenance, and for repairing the meeting house, which had been seized and held by their opponents. Refusing to pay these rates, their cattle, goods and household furniture were forcibly taken, and in default of these they themselves were cast into prison. Their appeal to the assembly for relief was also without avail.

Under these burdens the body of Separates, still contending that they were "the regular Congregational church of Canterbury," went boldly forward and proceeded to call a minister. After considerable time given to two or three fruitless attempts, they succeeded in securing the acceptance of Solomon Paine,





who was duly ordained September 10th, 1746. March 25th, 1747, Thomas Boswell and Obadiah Johnson were solemnly ordained to the office of deacon. The communion service and records of the Canterbury Congregational church being in their hands, they regarded the smaller part of the church who held with the society as having gone out from them, but they generously consented to divide the communion service with that body, though they determined to hold the records, and did so. After a time a meeting house was built on the high land west of Canterbury Green. The membership, when the church was fairly established, reached one hundred and twenty. The church was extremely zealous. Its members professed the utmost devotion, and under color of preserving the purity of its membership, kept up a constant and scrutinizing watch upon the conduct of its members. The most trivial derelictions from duty were noted and reported, and unbending exactions marked their dealings with offenders. The Canterbury church, with all its glowing fervency and affection, within three years suspended or cut off more than one-third of its approved membership. No plant could long withstand such vigorous pruning, and it is not wonderful that the Separate church was not permanently successful.

After the death of Solomon Paine, which occurred October 25th, 1754, the church was for some time unable to find an acceptable pastor, and diminished in numbers and influence. In 1757 Joseph Marshall, of Windsor, was chosen to be their pastor, but was not ordained until April 15th, 1759. In its weakened condition the church could no longer support itself and pay rates toward the support of the legally recognized church, and in May, 1760, a number of them, with other citizens, asked for society privileges, thus yielding the proud position they had formerly taken in spurning the idea that the civil government had any right to grant authority or privilege to an ecclesiastical body. This action gave great offense to some of their number, who repudiated it, though exemption from payment of minister's rates to another society had been secured by it. Mr. Marshall was dismissed from the care of this flock by a council held May 29th, 1768. After this the church, losing its members by death, by disaffection and by emigration, grew steadily weaker, and was not again able to secure a pastor. Some returned to the First society, being allowed by that body



to make contributions to the support of the ministry instead of being taxed for that purpose, which system was so repugnant to them. The Separate church, however, still held its organization and occasionally had preaching by some itinerant of their own color or by the Baptists. Efforts were made to unite them with the First church in 1784, but without success. In 1788 they removed their meeting house to the north part of the town, about thirty of their number having gone back to the First church. In its new location a congregation was gathered, and William Bradford, having been previously ordained, assumed charge of the flock. After his death the church maintained a feeble existence, its members carrying on the services, but during the early part of the present century its life went out and the meeting house was left to fall to pieces.

Before the revolutionary war Baptist sentiments were promulgated in this town by Ebenezer Lyon, and many of the "standing order," as well as Separates, were drawn toward their acceptance, much to the annoyance and grief of Mr. Cogswell and others. These Baptists held to what was called "mixed communion," and often joined with the Separates in worship and ordinances. Captain Ephraim Lyon was one of their leaders for a time, but he turned to the Methodists, while the preacher, Ebenezer Lyon, embraced the doctrine of universal salvation, and the Baptist faction fell into obscurity.

Soon after the revolution there were many Universalists in Canterbury who despised and flouted Mr. Morgan, and seemed likely to do much damage. Several united with the Universalist society of Oxford, then under the pastoral care of Reverend Thomas Barnes, who frequently held service in Canterbury and other Windham towns. So much interest was excited that meetings were advertised in school houses "to discuss whether the doctrine of universal salvation could be proved from Scripture."

Episcopal service was frequently performed by Reverend George S. White after his removal to Canterbury, and in 1827 "St. Thomas Parish" gained a name, but scarcely a "local habitation." Its existence was, however, recognized for several years, but has long since become a thing known only to history.

The Packerville Baptist church was organized in October, 1828, with twenty-two members, of whom nine were males and thirteen females. Levi Kneeland was ordained as its pastor at





the organization. During his pastorate, which ended with his death in August, 1834, the church received three hundred and sixteen members. At the date last mentioned, the membership of the church numbered two hundred and twenty-seven. Mr. Daniel Packer, from whom the village took its name, was instrumental in establishing the church, aiding it both by his judicious efforts and large expenditures in building a house of worship and providing a parsonage. A meeting house, built in 1829, is still in a good state of preservation. A nice chapel was built in 1875 at a cost of eight hundred dollars. The church also has a good parsonage and several acres of land belonging to it, and a small invested fund. The present membership of the church is ninety-three. Manufacturing in the village having ceased, the congregations are necessarily small and the members considerably scattered. The pastors succeeding Mr. Kneeland have been as follows: Tubal Wakefield, 1836 to 1842; Martin Byrne, 1843 to 1844; D. D. Lyon, 1844 to 1847; Silas Hall, a short time from April, 1847, he being excluded and deposed; John B. Guild, 1848 to 1853; Alfred Gates, 1853 to 1858; John Payne, 1858 to 1863; Percival Mathewson, 1863 to 1867; George R. Northrup, 1867 to 1870; W. N. Walden, 1870 to 1875; Otis B. Rawson, 1875 to 1879; J. F. Temple, 1879 to 1885; A. A. Robinson, 1886 to the present time.

The origin of this settlement, which lies in the southeast corner of the town, partly within the town of Plainfield, was the manufacturing interest which attached to the Andrus factory privilege, which in 1818 passed into the hands of Daniel Packer and Daniel Lester, of Preston. After a few years of suspension the work was resumed under the management of Mr. Packer. Buildings were repaired and enlarged, new machinery introduced, and a village started into life. Captain Packer was pained at sight of the loose morals and irreligious inclinations of the people, and engaged his interest and exertions in establishing the church whose history we have noticed. For a time the village prospered and seemed to promise to become a center of permanence. A fire engine company was organized here in 1830. With the drift of manufacturing interests to other centers the growth of the village has declined, and in later years the industry here has been abandoned.

Many of the leading men of the county were early connected with the Masonic Lodge at Hartford. Upon petition of Colonels



## THE HISTORY OF THE

REIGN OF CHARLES THE FIRST  
BY JOHN BURNET  
OF THE SOCIETY OF THE APOSTOLICAL APOSTLES

IN TWO VOLUMES.  
THE FIRST VOLUME.  
FROM THE BEGINNING OF HIS REIGN  
UNTIL HIS DEATH.

LONDON:  
Printed by J. Sturges, at the Sign of the Crown, in St. Pauls Church-yard, 1680.

THE SECOND VOLUME.  
FROM HIS DEATH  
UNTIL THE END OF HIS REIGN.

LONDON:  
Printed by J. Sturges, at the Sign of the Crown, in St. Pauls Church-yard, 1680.

THE THIRD VOLUME.  
FROM THE END OF HIS REIGN  
UNTIL HIS DEATH.

LONDON:  
Printed by J. Sturges, at the Sign of the Crown, in St. Pauls Church-yard, 1680.

THE FOURTH VOLUME.  
FROM HIS DEATH  
UNTIL THE END OF HIS REIGN.

LONDON:  
Printed by J. Sturges, at the Sign of the Crown, in St. Pauls Church-yard, 1680.

Gray and Grosvenor, Moriah Lodge was instituted at Canterbury in 1790, and soon received into its brotherhood many of the active leading men of the county. Its first master was Colonel Ebenezer Gray. Among those actively interested in this lodge were Moses Cleveland, Evan Malbone, Thomas and Lemuel Grosvenor, Samuel and John McClellan, Daniel Larned, Daniel Putnam, William Danielson, Lemuel Ingalls, Albigenice Waldo, John Brewster and Jared Warner. Its annual commemoration of St. John's day, in June, was one of the great festivals of the year, excelled only by the Fourth of July and general training day. The Masonic brethren from all the adjoining towns in full regalia marched through the street, with banners, music and open Bible, to be entertained in hall or grove with a grand oration and a sumptuous dinner. For many years the lodge took part in festival days and occasions, and made a prominent factor in the social life of the community.

#### BIOGRAPHICAL SKETCHES.

MARVIN H. SANGER, of Canterbury, the second son of Ebenezer and Eunice (Hutchins) Sanger, was born in the town of Brooklyn, Conn., April 12th, 1827. In the year 1828 his parents removed to Canterbury, which has since been his residence. His paternal grandfather was James Sanger, of Windsor, Hartford county, Connecticut, and his grandmother, Olive (Chaffee) Sanger. Mr. James Sanger died in Windsor. Some years after Mrs. Sanger returned to Canterbury, where she resided until her death at an advanced age. The children of this marriage were three sons, James, Ebenezer and Ira, and one daughter, Sally. Immediately after the death of his father, Ebenezer removed from his native town (Windsor) to Canterbury, and remained a resident thereof until his decease in 1863, with the exception of a brief time in Brooklyn. He was twice married, his first wife being Olive Chaffee, a cousin bearing the maiden name of his mother. His second wife was Eunice, daughter of Amasa Hutchins, of Plainfield, to whom were born five children: George, Marvin Hutchins, Hannah, Olive Chaffee and Sarah Wright.

The subject of this sketch at the conclusion of his educational period, which was passed in the common schools of the vicinity and at Bacon Academy in Colchester, Conn., devoted three years to business as a mercantile clerk in Plainfield and Providence, R. I. In 1849 he returned to Canterbury and engaged in busi-





M. H. Parry



ness for himself as a merchant, continuing with success for a period of twenty years. During this time he was also interested in the cultivation of a farm, which still continues to occupy a part of his time and attention. He had meanwhile not been idle in another field of action, and for a number of years was honored by the suffrages of his townsmen when a candidate for many local offices. In the years 1857 and 1860 he was elected to represent the town at the general assembly. Affiliating, as he always had, with the democratic party, in 1873 he was elected by that party to the office of secretary of state, and re-elected in 1874, 1875 and 1876, holding the office four terms or four successive years. In the years 1882, 1887 and 1889 he was again honored by the citizens, as representative in the legislature of the state, serving as a member of the committees on banks, insurance, temperance and capitol furniture and grounds. In 1864 he was elected judge of probate for the district of Canterbury and is the present incumbent of that office. For more than a quarter of a century he has been town treasurer, and for nearly that time town clerk.

He is president of Brooklyn Savings Bank and a member of Moriah Lodge of F. and A. M., of Danielsonville. He was a member of both legislative committees as a representative of the state at the celebration of the one hundredth anniversary of the settlement of the city of Columbus, Ohio, in September, 1888, as also at the centennial celebration of the inauguration of George Washington as president of the United States, in New York city in May, 1889. Mr. Sanger has often been called to fill important positions of trust, among which have been the settlement of several estates of considerable magnitude outside of his judicial district.

On the 14th of November, 1855, Mr. Sanger married Miss Mary J., daughter of Benjamin Bacon, Esq., of Plainfield, and has two daughters, Olive Douglas and Hattie Bacon Sanger, who reside with their parents at Canterbury.

**DARIUS WOOD.**—Levi Wood, the grandfather of Darius Wood, removed from Swansea, Massachusetts, to Foster, Rhode Island, where for years he followed his trade of stone mason. By his union with a Miss Mason were born children: Nathan, Levi, Jr., Wheaton, Ira, Olney, Albert, Hiram, Polly, Delight, Huldah, Louisa, and one who died in youth. Levi, Jr., was born in 1795 in Foster, and during the early period of his active life, com-





bined the trade of a mason with the employments of a farmer. On his removal at a later day to Canterbury, he was for years the landlord of the Canterbury Hotel. He married Sarah Randall, whose children were: Darius, Mason, Sarah Ann, wife of Harvey R. Dyer, and Victoria, who died in childhood.

Darius Wood was born February 3d, 1818, in Foster, Rhode Island, where his youth, until the age of sixteen, was spent at school. He then accepted a clerkship in Providence, remained two years thus employed, and at the expiration of that time removed with his father to Canterbury. The two succeeding years were spent on a farm leased by him, after which, on his permanent settlement in Canterbury, he embarked in the business of storekeeping. From thence Mr. Wood removed to Central Village and conducted the Central Company's store for a period of ten years. In 1864 he made Webster, Massachusetts, his home, and in company with a partner engaged in the dry goods and grocery business. The firm at a later date purchased a flouring mill at Greenfield, Indiana, which for ten years they operated successfully, when Mr. Wood having disposed of his interest in this property, continued in the grocery, flour and grain business in Webster. He fills the office of vice-president of the Webster Five Cent Savings Bank, and is largely identified with the business interests of the place. He has represented the districts of both Plainfield and Canterbury in the state legislature, but declined all municipal offices. He is a supporter of the Congregational church, of which Mrs. Wood is a member.

Mr. Wood was on the 19th of March, 1838, married to Clarinda E., daughter of Samuel Burlingame, of Killingly. Their children are: Irving, who is married to Mary M. Sherwood, of New York; Courtlandt, now a resident of Dakota, and a daughter, Alice Victoria, who died in childhood.





*Darius Wood*



*[Faint, illegible handwritten text or signature]*

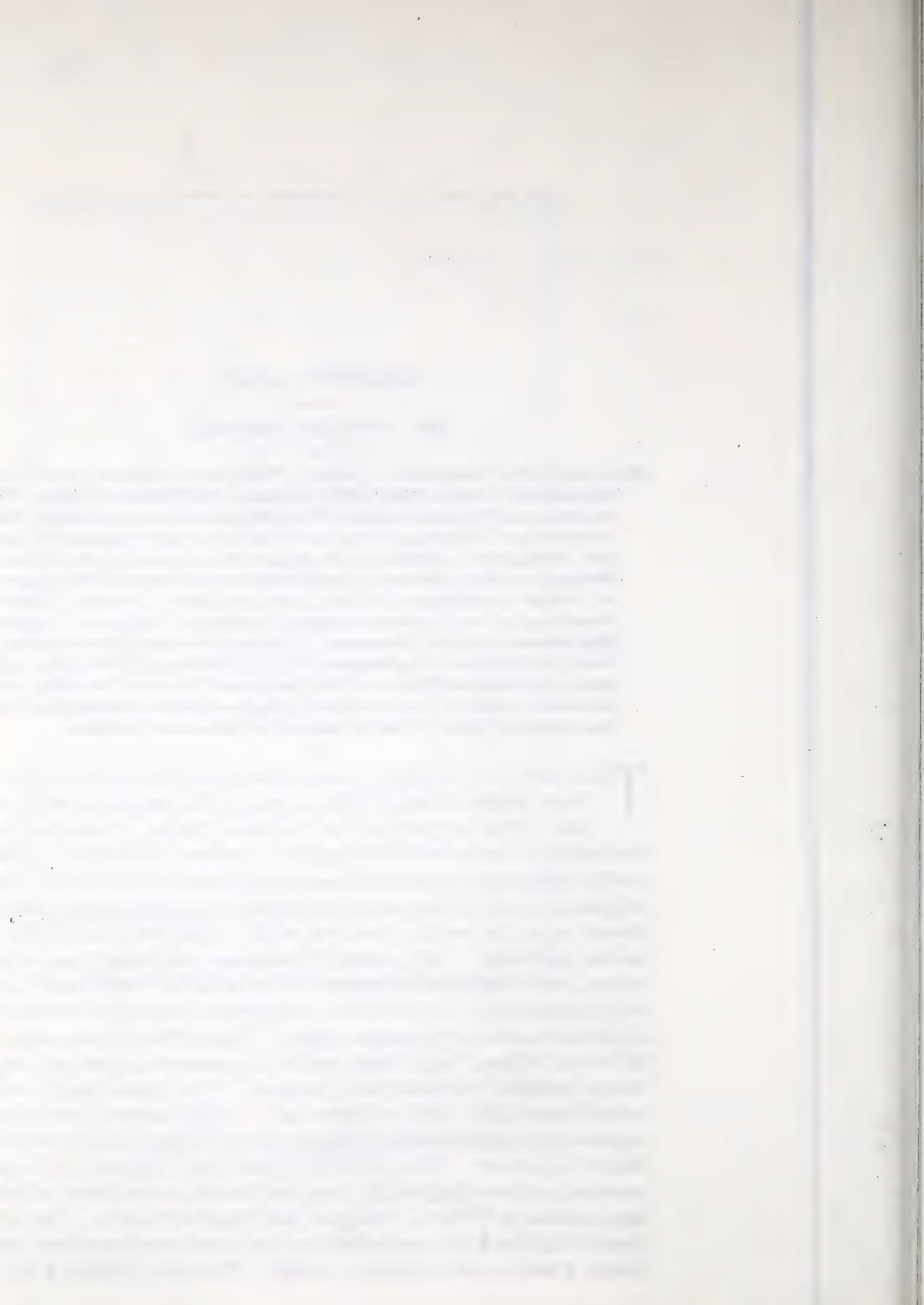
## CHAPTER XXIII.

### THE TOWN OF POMFRET.

Description.—The Wabbaquasset Country.—Purchase by Roxbury Men.—The Mashamoquet Tract.—Blackwell's Purchase.—The Mortlake Patent.—The Mashamoquet Purchase Allotted.—Town Privileges Obtained.—Indian War.—Settlers and Settlement.—Progress.—The Town Fully Organized.—Mortlake Management.—Mashamoquet Proprietors.—Increasing Population.—Prosperity of the Settlement.—Good Health of the People.—Slow Progress of Mortlake.—Inhabitants in 1731.—Abington Society Erected.—Mortlake Transferred to New Proprietors.—Social Character of the People.—Business Fluctuations.—Literary Movements.—Libraries.—Pomfret Hall.—Schools.—Roads and Bridges.—Improvements in the Quinebaug.—Great Thoroughfares.—Ecclesiastical History.—First Society and Church.—Disturbing Controversies.—Baptist Church.—Christ Church.—Quakers.—Methodists.—Roman Catholic Church.—Pomfret Landing.—Biographical Sketches.

THE town of Pomfret is one of the central towns of Windham county, lying a little north of the geographical center. It is surrounded by its sister towns, Woodstock on the north, Putnam and Killingly on the east, Brooklyn on the south, Hampton on the southwest, and Eastford on the west. Its original territory has been diminished by contributions toward Brooklyn on the south, Hampton on the southwest, and Putnam on the northeast. Its present dimensions are about six miles square, with irregular excesses of a mile in the southeast part, and a mile and a half upon the northwest corner of Brooklyn. Its area is about forty square miles. The surface of the town is hilly and rolling, but a large part of it presents a good soil and is well adapted for profitable culture. The Quinebaug river, which flows along the southern half of the eastern boundary, receives the Mashamoquet, which drains a large part of the surface of this town. The New York and New England railroad crosses the town diagonally from southwest to northeast, affording stations at Elliotts, Abington and Pomfret Centre. Each of these localities has a post office and the town contains other post offices, Pomfret and Pomfret Landing. The main village, known





as Pomfret Street, is located on a beautifully commanding hill in the northern part of the town. The wide old street, lined with majestic shade trees and borders of the richest verdure, is filled with homes that speak from their neatness and luxurious furnishings, of peaceful, refreshing, health giving rest and enjoyments which they must afford to those whom fortune has favored with a resting place within them.

Agriculture is the chief support of this town. In later years its attractions have been discovered by city people who have adopted the habit of coming hither for a breathing spell in the heated season of the year. Manufacturing has never gained a foothold to any extent within the present limits of the town. Its beginnings at the northeast corner of the town, which were later included in the town of Putnam, will be noticed elsewhere. Its streams afford many sites for mills, and these have been utilized for grinding grain and sawing timber. Saw mills are operated by Joshua Angell, Joseph H. Bacon, William H. Braman, Lucien N. Holmes, Samuel Lynn and Horace Sabin. Grist mills run by Fremont Bruce, William Brayton and G. H. Sessions.

The population of Pomfret at different periods has been: in 1756, 1,727; in 1775, 2,306; in 1800, 1,802; in 1820, 2,042; in 1840, 1,868; in 1870, 1,488; in 1880, 1,470. The grand list showed: in 1723, £5,588; in 1775, £27,711; in 1800, \$55,154; in 1845, \$30,751; in 1857, \$32,820; in 1887, \$801,711.

The territory occupied by Pomfret was included in the Wabbaquasset country, and came into the possession of Major Fitch in 1684. A number of Roxbury men having heard favorable reports of the land lying southward in Connecticut, opened negotiations with Major Fitch, and purchased 15,100 acres to be located by their choice in the Wabbaquasset country near the line of the Nipmuck country. The deed of this sale bore date May 1st, 1686, and the grantees named in it were Samuel Ruggles, Sr., John Chandler, Sr., Benjamin Sabin, John Grosvenor, Samuel Ruggles, Jr., and Joseph Griffin. A stipulation of the transfer deed was that within three years the ground should be chosen and that it should be owned in fourteen equal shares, twelve of which should be held by the grantees and two by Major Fitch. May 30th the deed was confirmed by the consent and signature of Owaneco and Josiah, his eldest son and heir. Six other proprietors who were admitted to make the required twelve were John Pierpont, John White, John Ruggles, John

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Gore, Samuel Gore and Thomas Mowry. These twelve were then residents of Roxbury, Mass.

During the summer of 1686 the tract was located on the Mashamoquet river, and the name of that river was applied to the tract. A patent for a township, including this purchase and land adjacent, was granted by the Governor and Company of Connecticut, July 8th, 1686, to John Blackwell, James Fitch, Samuel Craft, Nathaniel Wilson and their associates for this new plantation in the Wabbaquasset country.

Land south of the Mashamoquet purchase was sold by Major Fitch to Captain Blackwell, of England, a noted Puritan and a friend of the commonwealth, son-in-law of General Lambert, treasurer of Cromwell's army and member of parliament during his administration. In 1685, the general court of Massachusetts granted him a tract of land eight miles square, "in behalf of himself and several other worthy gentlemen of England," and also a share in the new township of Oxford, but he decided to settle his colony within the wilds of Connecticut and secured from Major Fitch, May 28th, 1686, a deed of five thousand seven hundred and fifty acres of land, "containing the Newichewanna hills and other lands adjoining, lying west of the Quinebaug and south of Tamonquas, *alias* Mashamoquet river." This land was confirmed to him "after he made his choice," November 11th, 1686, by Major Fitch, Owaneco and Josiah, in presence of Hez. Usher, William Blackwell, Thomas Hooker and John Hubbard—the Mashamoquet proprietors and other patentees of the newly granted townships, agreeing "That Blackwell's part of 5,750 acres, situated in the southeast angle thereof, shall be accounted a separate tract by and of itself, to hold to him his heirs and assigns, so that neither the rest of the purchasers nor their survivors or heirs shall challenge to have, hold or enjoy any joynt or separate interest, title, power or jurisdiction or privilege of a township, or otherwise, howsoever, within the same from henceforth for ever." But even this provision for the independence of his projected colony did not satisfy Captain Blackwell, and October 19th, 1687, he secured from the general court of Connecticut, confirmation of his purchase, and also a patent for a separate township including it, to be laid out south of Mashamoquet brook, six miles from east to west and seven miles from north to south—the five thousand acre tract to be an entire town, called Mortlake. This name was given by Captain Blackwell in



memory of the village of Mortlake in Surrey, England, the residence of General Lambert and a favorite resort of Cromwell's followers.

The purchasers of these tracts were desirous to enter upon immediate possession. The Mashamoquet proprietors were first in the field, and on March 9th, 1687, met together to consult upon the settlement of their purchase. Public affairs were then very threatening; a revolution was imminent and delay was apprehended to be of dangerous consequence. Half the land was to be at once laid out; Major Fitch had already received 1,080 acres, east side of the purchase, and each of the purchasers were now to have each 540 acres laid out to him, and the remainder to be equally divided among the twelve proprietors and Major Fitch.

Before this division was effected, Andross assumed the government of Connecticut, and attempts to appropriate the purchase were deferred till some years after his deposition. May 30th, 1693, the proprietors again met to make arrangements for distribution. Some changes and additions were found needful. The original south bound of the purchase was a line run due west from the mouth of the Mashamoquet, but as Captain Blackwell had been allowed that river, with all its meerings and veerings, for his northern boundary, they were obliged to conform to it, and thus lost a portion of their territory. It was voted, "That a line be run west side of the tract, to take in as much land as Captain Blackwell has taken out of the southeast corner, and that two or three of the best parcels be taken up and sub-divided so that each may have one-half his dues, being five hundred and forty acres." The survey and divisions were accomplished during the winter, and on March 27th, 1694, nearly eight years after the date of purchase, the several proprietors received their allotments in the following order: 1, Esther Grosvenor; 2, Thomas Mowry; 3, John Ruggles; 4, John Gore; 5, Samuel Gore's heirs; 6, Samuel Ruggles; 7, John Chandler; 8, Jacob, Benjamin and Daniel Dana; 9, Benjamin Sabin; 10, Thomas and Elizabeth Ruggles; 11, John White; 12, Joseph Griffin.

The purchase, as then laid out, extended from Woodstock line on the north through the center of the granted township. Its eastern bound ran through Bark meadow, east of the base of Prospect hill. Its western bound was not defined at this period.



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The Mashamoquet purchase was thus ready for occupation, but the Indian war still delayed its settlement. The Wabbaquassetts, scattered by King Philip's war, had returned after the settlement of Woodstock to their native haunts upon the Quinebaug and Mashamoquet, and though in the main friendly and peaceable, were sometimes persuaded to join with the savage Mohawks in bloody forays and incursions. It was in the time of this terrible peril and panic, when the Woodstock settlers were huddled together in garrison, and none of the Mashamoquet proprietors dared to take possession of their property, that one man had the courage to cross the line and establish himself in the northeast corner of Connecticut, within the limits of the granted township.

Captain John Sabin, the first known settler of the township of Pomfret, was a native of Rehoboth, and either brother or cousin to Benjamin Sabin of Woodstock. One hundred acres of land, "bounded north by Woodstock, west by Purchase, east by land between it and the Quinebaug River, south by land belonging to James Fitch," were conveyed by Fitch to Sabin for nine pounds, June 22d, 1691. How soon Captain Sabin took possession of this land is not indicated, but prior to the disturbances of 1696 he had built himself a house with fortifications, and gained much influence over the Indians. During the Indian war he rendered much service to the inhabitants of Woodstock, and also to the governments of Massachusetts and Connecticut, "by standing his ground," protecting the frontier and engaging his Indian neighbors in the service of the English.

During the Indian war the family of Captain Sabin were the only white inhabitants of the future Pomfret now known to us, though it is possible that Benjamin Sitton, styling himself of "Mashamoquet, in Nipmug Country," who purchased of the Danas in 1698 "fifty acres of wilderness land at a place called Mashamoquet, bounded west by Windham Rode," was also a resident. Some land sales were effected during this period. Land in the Quinebaug valley was sold to Sabin by Fitch and Owaneco. Two hundred acres, bounded north on Sabin's first purchase, the full breadth of the land, were sold by Major Fitch to Samuel Paine, of Rehoboth, in 1695. Philemon Chandler, of Andover, nephew of Deacon John Chandler, of Woodstock, purchased a Mashamoquet allotment of Thomas and Elizabeth Ruggles in 1696. After the close of the war sales multiplied and settlers



straggled in. Nathaniel Gary came to the new settlement probably as early as 1698, settling on land east of the purchase. The payment of twelve pounds secured him, in 1699, a deed of five hundred and fifty acres "southeast from Woodstock," in what was afterward called the Gary neighborhood. The land between the purchase and the Quinebaug, the whole length of the township, was owned by Major Fitch, who is said to have once offered it to John Grosvenor for fifteen pounds. His sons, John and Leicester, gave a much larger sum in 1698 for 400 acres of this valuable land, extending from the mouth of the Mashamoquet to a brook at the north end of the interval. Farms east of the purchase were sold by Major Fitch to Samuel Allen and Samuel Gray in 1699. Three hundred acres on the Quinebaug, just below its junction with the Mill river, are said to have been purchased from the Wabbaquasset proprietors at a very early date by Samuel Perrin, Benjamin Griggs and Peter Aspinwall, then of Woodstock, and were confirmed to them by Major Fitch on the payment of twelve pounds in 1702. The remaining land between the Quinebaug and the purchase, from Woodstock line to the mouth of the Mashamoquet, was purchased by Captain John Chandler for twenty pounds in 1701.

The first settlement within the limits was prior to 1700. One of the first settlers was Thomas Goodell, who, after a brief sojourn in Woodstock, bought land of Deacon Chandler in 1699. He is said to have come up alone to the new township to put up a house and prepare for his family, but that his wife became uneasy, took her spinning wheel in hand and came up to look for him in midwinter, and by the aid of teams and chance Woodstock travelers, made the long journey in safety. Mrs. Esther Grosvenor removed to Mashamoquet in 1700. Her eldest son, William, was graduated from Harvard in 1695, and had settled in Charlestown. Her other sons, John, Leicester, Joseph, Ebenezer and Thomas, and one daughter, Susanna, came with her to the new country. A noble inheritance awaited them, the fairest portion of Mashamoquet, embracing the site of the upper part of the present Pomfret village and the hills eastward and westward. The road to Hartford and Windham passed through their land, near their first residence, which was on the western declivity of Prospect hill, near the site afterward occupied by Colonel Thomas Grosvenor's mansion house. Susanna Grosvenor was married in 1702 to Joseph Shaw, of Stonington.





Their wedding, attended by the Reverend Josiah Dwight, is the first reported in Mashamoquet.

Philemon Chandler removed early in the century to his lot on the Wappaquians, in the south of the purchase. Deacon John Chandler, of Woodstock, died in 1702, leaving to his youngest son, Joseph, "the lot in Mashamoquet, lying upon the line, and, if he see cause, all the Mashamoquet lands." The one hundred and fourteen acres upon the line were valued in the appraisal of the goods at £20; two hundred acres on Mashamoquet brook, £12; purchase lands still undivided at £—. The lot on the Mashamoquet was purchased in 1704 by Nathaniel Sessions—probably son of Alexander Sessions, of Andover—who at once took possession of it. In 1705 the little settlement was strengthened by the accession of Deacon Benjamin Sabin, of Woodstock, with his sons, Benjamin, Stephen, Nehemiah, Ebenezer, Josiah and Jeremiah. Deacon Sabin selected for his homestead a farm adjoining Philemon Chandler's, and settled his sons on land purchased of Samuel Gore's heirs and others. In 1706 Joseph Chandler sold a hundred acres of land west of Sessions', on the Mashamoquet, to Richard Dresser, of Rowley, who conveyed the same the following year, together with a small dwelling house built upon it, to Abiel Lyon, of Woodstock. Mr. Lyon at once occupied this dwelling, and set up a saw mill on the Mashamoquet. Joseph Chandler married in 1708 Susanna Perrin, of Woodstock, and settled on the "lot on the line," bequeathed him by his father. Part of this land, and other land bordering on Woodstock, were purchased and occupied by Edward Payson, of Roxbury, in 1708. Ebenezer Truesdell, after a short residence in the Quinebaug valley, bought land and a house of Thomas Goodell, in the southwest part of the purchase, now included in Abington. In 1709, Joseph Tucker, Samuel Gates and John Hubbard also bought land and settled in the south part of the Mashamoquet purchase.

East of the purchase, settlement was also progressing. Eight hundred acres on the Quinebaug were purchased of the Grosvenors and Captain John Chandler, by John Lyon, of Woodstock, in 1705, and sold by him, with mansion house and barn, to James Danielson, of New Shoreham, for £155, in 1706. Mr. Danielson soon afterward bought land in Killingly, east of the Quinebaug, and seems to have resided in both settlements. The mill privilege of a small brook running into the Quinebaug, known as





Bark Meadow brook, was purchased by James Sawyer in 1709, who there built and carried on the first grist mill in the settlement. Samuel Warner and Samuel Taylor also settled in the Quinebaug valley, on land purchased from Danielson and Gary. Griggs' share of the Perrin land was secured by Samuel Paine, then of Woodstock, who, with his brother Seth, early settled in this vicinity.

The settlement of Mashamoquet was attended with comparatively few hardships. Its soil was good and easily subdued, its smooth hills bare of trees to a great extent, and covered with a rank, coarse native grass, resembling, it is said, a rye field in harvest time. In proof of the natural resources and fertility of this region, old settlers were wont to relate that a cow and calf left prior to settlement to forage for themselves through the winter were found in the spring, not only alive, but in excellent condition. Indians were numerous but not especially troublesome, though fortresses were maintained in various localities during the Indian wars. Various hunting and fishing privileges were claimed by them, and liberty to levy food and cider from the settlers. Mrs. Grosvenor, when alone, was once invaded by a company, who threatened to take the boiling meat from the pot, and made violent demonstrations, but were kept at bay by her broomstick till the arrival of her son, Ebenezer, who had gained much authority over them.

The first recorded public recognition of the Mashamoquet settlement was in 1708, when its inhabitants were invited to join with the selectmen of Woodstock and Killingly in petitioning for a road to Providence, and were also ordered by the general assembly to send in their list of polls and estates, that they might bear their proportion of rates and taxes. The estates were appraised at £920, but the list of polls was omitted. In 1709 "three men from Massamugget" were directed to join in a projected expedition against Canada, which failed of accomplishment. In 1710 a military company was organized, and about fifty males over sixteen years of age were reported in the settlement. John Sabin, its first and leading citizen, who had previously enjoyed the honorary title of captain, was now appointed lieutenant; Ebenezer Sabin, ensign; Ebenezer Grosvenor, sergeant; James Sawyer, cornet.

In 1713 efforts were made to secure town organization, and the following inhabitants and proprietors petitioned the assem-



bly for a charter: Benjamin Sabin, John Sabin, Nathaniel Gary, Benjamin Sitton, Samuel Gates, Edward Payson, Samuel Paine, Seth Paine, John Cummings, Samuel Warner, Thomas Goodell, Philemon Chandler, Daniel Allen, David Allen, Joseph Tucker, Samuel Taylor, Leicester Grosvenor, Ebenezer Grosvenor, Benjamin Sabin, Jr., Jeremiah Sabin, Stephen Sabin, Ebenezer Sabin, Josiah Sabin, Ebenezer Truesdell, Benjamin Goodell, Joseph Sabin, Nathaniel Sessions, Josiah Sessions, John Hubbard, Thomas Grosvenor, Joseph Grosvenor, James Danielson, Abiel Lyon, Samuel Gary, Joseph Chandler, David Bishop.

The town was organized under the name of Pomfret, in accordance with the charter, at a meeting held May 27th, 1713. Lieutenant Sabin, Sergeant Grosvenor and Ensign Sabin were elected selectmen for the new township; Philemon Chandler, clerk. The first object of the town was to secure a more accurate determination of its boundary. A survey was ordered, and completed March 20th, 1714. The bounds of the town, as then laid down, began at a stake by Quinebaug river between the upper and lower falls, thence south seven miles, thence east over the top of a hill called "Gray Mare," to the Quinebaug, its eastern bound. The manor of Mortlake, and also part of the township granted to Captain Blackwell, were included within its limits. Before proceeding with the history of Pomfret, it will be necessary to gain more definite knowledge of this part of its territory and the Blackwell township.

Mortlake, as we have already seen, was purchased by Captain or Sir John Blackwell, for the establishment of a colony of English and Irish dissenters, who were suffering from the oppression of King James. The course of public events frustrated this scheme. During the administration of Andross no settlement was possible, and after the revolution it was no longer needful. Religious liberty under William and Mary could be enjoyed in Great Britain, and Blackwell himself soon returned to his native land, making no attempt to settle or improve his purchase; and thus for nearly thirty years Mortlake was left a wilderness. The land adjoining it, included in the township granted to Captain Blackwell, accrued to Major Fitch as a part of the Wabbaquasset country. A tract two miles square in its southwest corner was taken from him in 1695 by Simon Stoddard, of Boston, in execution of judgment for debt.

The Mashamoquet proprietors still had the entire control of

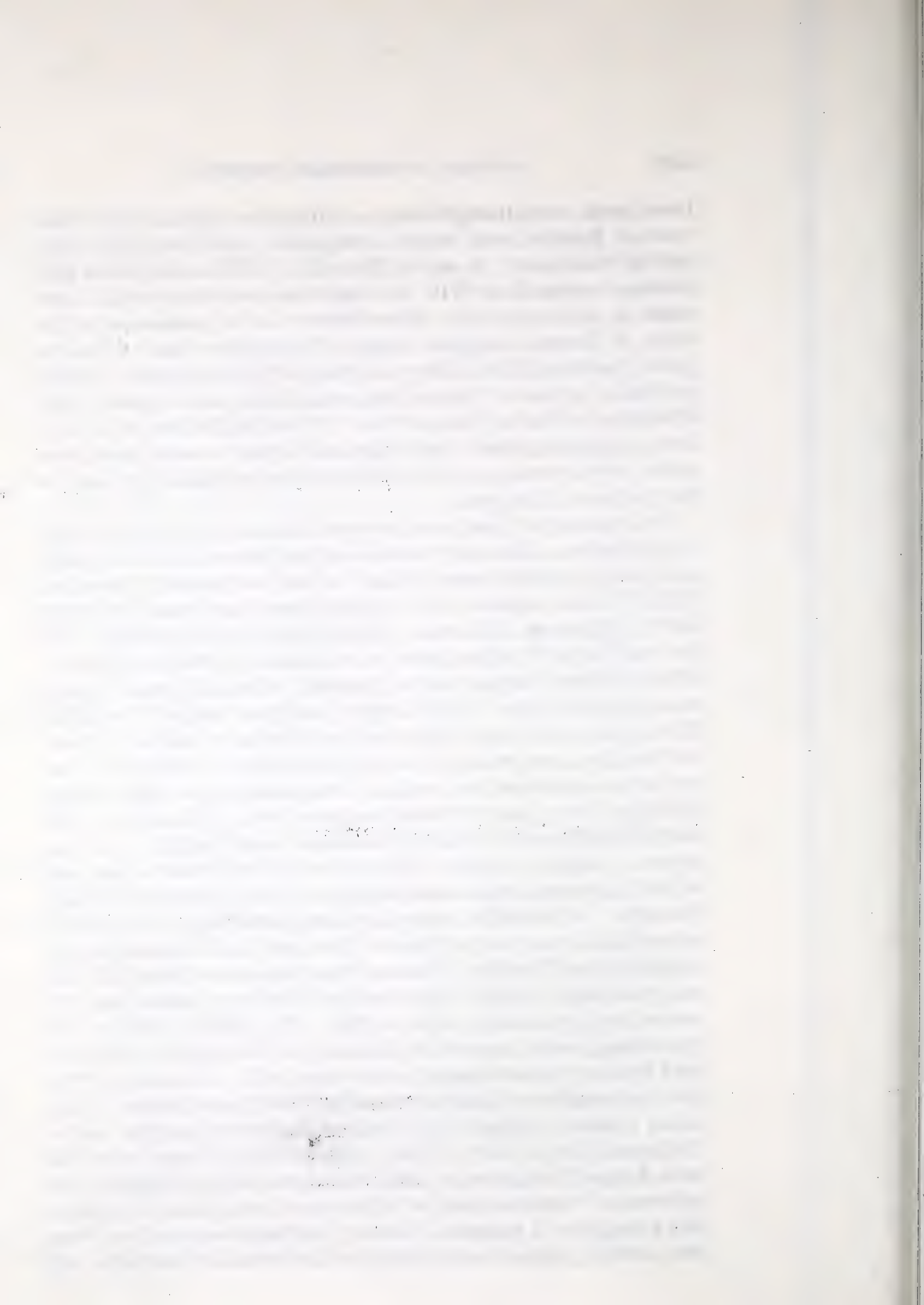




their lands, even though they lay within the bounds of the new town of Pomfret, and indeed comprised more than half of the area of that town. A second division of land among these proprietors was made in 1719. At that time some changes had been made in the proprietors. John Sabin was in possession of the right of Samuel Ruggles; Joseph Chandler, in that of Deacon John Chandler; John Mowry, in that of Thomas Mowry; Ebenezer Sabin, in that of Deacon Benjamin Sabin; and Captain John Chandler, in that of Samuel Gore. The distribution of lands to the proprietors, about four hundred acres to each share, was made in the western part of the town, and was later included in the parish of Abington.

The opening of new territory was followed by a fresh influx of population. Sales and transfers of land became more frequent, and many families were added to the settlement. Jonathan Hide, William Hamlet, Abiel Cheney, Jonathan Dana, Archibald McCoy, Ebenezer Holbrook, Jehoshaphat Holmes, Samuel Perrin and Daniel Waldo appear as residents of Pomfret, prior to 1720; William Sharpe, Samuel Sumner, John and James Ingalls, soon after that date. Hide bought purchase land of Truesdell; Hamlet removed from Woburn to an allotment laid out to Samuel Ruggles, comprising the hill still known as Hamlet's; Cheney's first residence was south of Mashamoquet, on land bought of Major Fitch, east of Newichewanna brook; Holmes was still farther southward. McCoy's homestead was the fifth lot of the square, bought of Captain John Sabin in 1716; Waldo's, east side of the highway, farther northward, on land bought of Captain Chandler. A beautiful triangular farm, bordering on the Mashamoquet, laid out first to Samuel Gore and sold successively to Captain John Chandler, Thomas Hutchinson and Francis Clark, was purchased by John Holbrook, of Roxbury, whose son, Ebenezer, took possession of it in 1719. The Perrin farm on the Quinebaug, early secured by Samuel, of Woodstock, was occupied first by his son Samuel, who there built, it is said, in 1714, the fine mansion so long known as the "old Perrin House." Jonathan Dresser, brother to Richard, of Nashaway, bought land of Nathaniel Gray in 1717. About 1720, William Sharpe, with his wife Abigail, daughter of John White, one of the original proprietors of Mashamoquet, and their seven sons, three daughters and a daughter's husband—Samuel Gridley—removed to Pomfret, settling upon a second-division lot between Goodell's and





Grosvenor's, in what is the north part of Abington. Two years later, Samuel Sumner, son of George Sumner, of Roxbury, took possession of the sixth lot of the square, purchased of Captain Sabin—building his house near the site of the present Quaker meeting house, and marrying Elizabeth Griffin, probably daughter of Joseph, the Mashamoquet proprietor. The young Ingalls brothers, who came up with their widowed mother, Hannah Ingalls, from Andover, bought a second-division lot in the southwest of the purchase, and made them a home in the depths of the wilderness. Joseph Craft appears at about this date as a resident of the west part of Pomfret. It is quite possible that his land was secured by an early grant from Major Fitch, as the name of Samuel Craft appears among the original grantees of the town and no subsequent deed has been discovered. Some sales of land were also made to non-residents. Several tracts were sold by Captain Chandler to Jonathan Waldo, of Boston. Eight hundred acres of second-division land, south of the Mashamoquet and west of Newichewanna brook were sold by Major Fitch, in 1714, to John Dyer, of Canterbury, and by him conveyed to Colonel Thomas Fitch, of Boston. The strip of land west of the purchase, embracing about two thousand acres, was made over by Major Fitch to his son Daniel in 1719.

These new inhabitants of Pomfret were mostly men of character and property, and at once identified themselves with the growth of the town. Jehoshaphat Holmes was soon chosen town clerk, Samuel Gridley served as clerk both for town and proprietors, Abiel Cheney was licensed as tavern keeper, Sharpe, Holbrook and other new inhabitants were appointed to various public services, and "Father Coy" opened his house for public meetings. Efforts had long been made to secure better traveling communication with Providence, the most accessible market town for this section. The existing bridle path could not accommodate teams or vehicles. The movement was initiated in 1708, and the road completed and opened in 1721, under the supervision of Nathaniel Sessions, who himself brought over it the first load of West India goods to Pomfret. The road, like the path preceding it, crossed the Quinebaug just below the falls at the old fording place first opened by Peter Aspinwall, who soon after 1700, begged the privilege of building a bridge there. Captain John Sabin, with the aid of his son, constructed a substantial bridge "over the Quinebaug at ye falls



near Pomfret, in 1722." Joshua Ripley and Timothy Pierce were appointed by the general court to view the bridge, and reported it "built in a suitable place, out of danger of being carried away by floods or ice, the highth of the bridge being above any flood yet known to any man living there, and think it will be very serviceable to a great part of the government in traveling to Boston, being at least ten miles the nearest way according to their judgment." The cost of this bridge was £120, for which three hundred acres of land in the common lands, on the east side of Connecticut river, were allowed to Captain Sabin, "on condition he keep the same in repair fourteen years next coming." Various minor matters were considered and settled. A rate of three pounds was allowed for procuring weights and measures and a black staff. A penny a head was allowed for destroying blackbirds, twopence for squirrels, woodpeckers and blue jays, and twopence a tail for rattlesnakes.

Pomfret, for a time, was so remarkably healthy that, in five years, the only deaths occurring were those of three infants, so that the burial ground by the meeting house was scarcely made use of. In 1719, the town voted "That the burying place be removed to a more convenient place," and accepted the gift of two acres of land for this use and service, bounded north by Wappaquians brook and east by the highway, from Deacon Philemon Chandler. The first person interred in the new ground is believed to have been Joseph Griffin, one of the original Mashamoquet proprietors, in 1723. He was followed, in 1725, by Deacon Benjamin Sabin, an early Woodstock pioneer, and one of the most useful and respected citizens of Pomfret.

Mortlake, during this period, made little progress. Houses were built within the manors, and part of the land brought under cultivation. Wiltshire was rented to Henry Earle. Five hundred acres in Kingswood were leased by Mr. Belcher to Isaiah and Thompson Wood, of Canterbury. That Belcher even made a summer residence of his farms, is extremely doubtful. William Williams purchased of Belcher a farm west of Wiltshire, in 1719, and took immediate possession of it. His family, with those of Belcher's tenants, were probably for many years the only white inhabitants of Mortlake.

The listed inhabitants and proprietors of Pomfret in 1722, numbered over one hundred. Omitting those who lived in the south part, afterward Brooklyn, and the non-residents the





list included the following: On the purchase, Major John Sabin, Mrs. Elizabeth Grosvenor, Leicester Grosvenor, Edward Payson, Joseph Griffin, William Sharpe, Zachariah Waldo, Thomas Goodell, John Weld, Abiel Lyon, John Sharpe, Benjamin Griffin, Deacon Philemon Chandler, John Parkhurst, Ebenezer Sabin, Jeremiah Sabin, Deacon Benjamin Sabin, Captain Joseph Chandler, Joseph Grosvenor, Edward McCoy, Nehemiah Sabin, Ebenezer Truesdell, Timothy Sabin, Joseph Tucker, Samuel Sumner, John Shaw, Philemon Chandler, Jr., Joseph Sabin, Josiah Sabin, Benjamin Sabin, Peter Sabin, William Sabin, Isaac Dana, Jacob Dana, Thomas Goodell, Solomon Sharpe, Nathaniel Sessions, Joseph Dana, Humphrey Goodell, Zachariah Goodell; residents and proprietors east of purchase: Major Sabin, Noah Sabin, Samuel Paine, Seth Paine, Jonathan Dresser, Samuel Perrin, James Taylor, William Gary, David Howe, Nathaniel Johnson, James Sawyer, Jonathan Lyon, Benjamin Sanger, Samuel Gary, Samuel Carpenter, Henry Taylor, Thomas Mighill, William Short, Stephen Paine, Penuel Deming, Isaac Bacon, Daniel Bacon, Matthew Davis, Noah Upham; residents west of purchase were: David Stowell, John Ingalls, Benjamin Chaplin, Thomas Durkee, Nathaniel Stowell, Samuel Kimball, Daniel Allen, Samuel Allen, Thomas Grow, Caleb Abbot, Benjamin Allen, Jonathan Stowell.

Population had now diffused itself throughout the township. Thomas Grow's settlement was near the Windham line, now included in the town of Hampton. A large tract of the land west of the purchase was owned and occupied by John Stowell. A farm in this vicinity was purchased by Joseph Bowman, of Dorchester, in 1731. His stepson, Daniel Trowbridge, bought of Abiel in 1734, a farm of a hundred acres bordering on Mashamoquet. Major John Sabin, the first settler of Pomfret, and long its most prominent citizen, died in 1743, leaving three sons, John, Hezekiah and Noah, and a daughter, Judith, wife of Joseph Leavens. The farm north of the meeting house, owned by Jonathan Waldo, passed into the hands of one of his heirs, Zachariah Waldo, of Windham, in 1733, who soon took personal possession.

The peace and prosperity of Pomfret during this period were only marred by its relations with Mortlake, which were in every way uncomfortable and unsatisfactory. The intrusion of a distinct, independent township within its borders was a





great detriment and inconvenience, especially as the intruder was wholly without organization and proper government. Residents without rights or responsibilities were not always manageable or agreeable. Mortlake had no town government. The position of this anomalous township was becoming more and more uncomfortable; a manor without a lord; a town without organization or officers; its inhabitants regarded as aliens and intruders, with no rights in Pomfret and no privileges in Mortlake, and not even in capacity for lawful country-rate paying, an entire change in status and administration was imperatively demanded. The inhabitants of the section had never forgotten the town privileges accorded to Sir John Blackwell by the general court, and now again attempted to secure their confirmation. Pomfret, on the other hand, sought its annexation to her territory. Pomfret was at this time involved in sectional commotion, her western inhabitants seeking for society, her southern for town privileges, and said she would listen to neither. The assembly decided to erect the parish of Abington in 1748, and was unwilling to subject Pomfret to further curtailment. The petition for a township was positively rejected and the north half of Mortlake annexed to Pomfret's first society—a result that pleased no one but the inhabitants of that section, who preferred even this connection to total isolation. The grievances of the complex society were not in the least abated, while Pomfret was as much dissatisfied with her gain as with her losses, and vainly petitioned to have the north half of Mortlake removed from being part of her First society. In 1737 excessive rain, with boisterous winds, raised the streams higher than ever known, carried off bridges and greatly damaged Howe's grist mill. A barn filled with hay and stacks of grain, was struck by lightning and consumed in 1742. The following summer a violent hail storm did much damage in Pomfret and adjoining towns, breaking glass, blowing over a house and barns—"a melancholy time with many." At about the same time a mischievous old wolf was devastating farm-yards and sheep-folds. With these exceptions Pomfret enjoyed remarkable prosperity.

The grievances of Pomfret were somewhat relieved in 1739 by the transfer of Mortlake into the hands of new proprietors. The south part of Wiltshire was sold by Governor Belcher to Israel Putnam and John Pope, both of Salem. In the course



of the year Putnam purchased Pope's share and took personal possession of Wiltshire manor. In the following year all that remained of Belcher's land purchase, viz., the north part of Wiltshire, the whole of Kingswood, and twelve hundred acres in forest and meadow, were sold by him for \$10,500 to Godfrey Malbone, a prominent merchant of Newport. Malbone purchased much other land in the vicinity of Williams, Cobb and others, but made no immediate attempt at settlement. The manorial status of Mortlake was unchanged by this transfer of ownership, but its owners were accessible and its land more open for improvement.

In 1742 it was voted by the society, "That the burial place shall be fenced with a stone wall, at the direction and discretion of the standing committee." Tavern licenses were now granted to Joseph Dana, Zachariah Waldo, Alexander Sessions and Benjamin Hubbard—Waldo living near the meeting house, the others in the east, west and south parts of the town. Samuel Nightingale was chosen town and society clerk in 1745, upon the death of Jehoshaphat Holmes, who had long faithfully discharged those offices.

Twenty years later we find Pomfret a very thriving and prosperous township, with three well-established, self-supporting religious societies, and the once lawless and irregular Mortlake peacefully incorporated within her borders and made amenable to lawful rate-paying and road-making. The inhabitants of the three parishes united harmoniously in promoting the general interests of the town, and bore proportionate share of public charges and services.

Much of the land was still held by descendants of the original proprietors. Nine hundred acres originally laid out to Thomas Mowry descended to Miss Elizabeth Pierpont, of Boston, who took personal possession after her marriage with Captain Peter Cunningham, building a substantial dwelling house near the Mashamoquet. Part of this land was already laid out in farms and occupied by Benjamin Craft and other tenants. Land in the south part of the society, afterward known as Jericho, was occupied prior to 1760 by descendants of William Sharpe. The venerable Nathaniel Sessions, long the last survivor of the first settlers of Pomfret, died in 1771.

The heavy burden borne by Windham county through the wearisome French and Indian wars was not without its compen-





sations. Stringent compulsory demands called out the energies of the towns and developed their resources. Wider experiences and the stimulating discipline of camp and battle made stronger men of those engaged in warfare, and fitted them for greater usefulness at home. No town was more favored in this respect than Pomfret. Her sons greatly distinguished themselves in the war, and returned to engage, with zeal and fidelity, in the service of town and county. At the annual meeting of the town, December 1st, 1760, many of these returned soldiers were elected to town offices.

About the revolutionary period and after, society in Pomfret was very brilliant, but had the reputation of exclusiveness. Some of the new families affected a superior style of living. The old established families had also fine houses and furniture, and were thought by their plainer neighbors to live in great magnificence. Many distinguished visitors from abroad were entertained at these fine mansion houses. Fashionable belles and beaux came up from Providence and Newport. John Hancock improved his purchase for a summer country seat, and brought thither many distinguished strangers from Boston. Visits were exchanged between these notabilities; balls and dancing parties were given. Pomfret assemblies became very famous and fashionable, and drew together all the *elite* of the vicinity. The airs and graces of the assembled gentry, and the aristocratic assumption of some families, excited the ridicule of the country people, and led some local wit to affix to the fashionable quarter the derisive sobriquet of "*Pucker Street*," by which it was long distinguished. Several fine houses had been built upon this beautiful street, and the elm trees set out by Oliver Grosvenor and the banished Frink, were already its pride and ornament. The present "*Eldredge house*" was completed by Colonel Thomas Grosvenor in 1792. Its raising was accompanied by great mirth and festivity—a young Indian delighting the crowd by *dancing* upon its *ridgepole*.

The poor were carefully maintained. Bidding them off at a vendue was little practiced in Pomfret. In 1788 a house was hired for their accommodation, and Doctor Jared Warner appointed their physician in all cases, his services to offset his taxes of every kind. The selectmen were ordered the following year to make the best disposition of the poor for their comfort and the least expense to the town, by putting them to one man or other.



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wise, as they should think proper, and to be vigilant in putting out all vagrants and idle persons that were found residing in the town and not legal inhabitants. In 1794 it was voted to build a house for the poor, and Deacon Robert Baxter and Mr. Joseph Chandler were chosen to superintend the care of the poor. The house was not erected for two years, when it was further ordered to be built on land belonging to the town, to be sixty feet long and fourteen wide, one story high with two stacks of chimneys, two cellars and four rooms. Selectmen were required to take care of the poor after their removal to the town house. "The house of Col. Calvin Day" was made a work house in 1824. Elisha B. Perkins, Darius Mathewson and Lemuel Ingalls were directed to consider the condition of the poor, and consult with other towns.

Pomfret suffered serious declension after the loss of her factory, but revived with the opening of the New York & New England railroad, which accommodates her with three stations and a great influx of company. The pleasant scenery and fine old trees and farm houses of this picturesque town are more and more appreciated, and it is becoming a favorite and fashionable resort. Families from many cities enjoy the coolness and comforts of these airy homes. This summary demand has greatly quickened agricultural enterprise. A flourishing Farmers' Club has been instituted, which discusses improved methods of farming, and puts them in practice. Intelligent and capable men give their time, energies and thoughts to farm work, which has resulted in increased products and profits, and a higher standard of agricultural attainment throughout the town. Pomfret dairies have gained a higher repute, and her "model farms" excite wonder and imitation. Pomfret is also gaining permanent residents. Children of her old families come back to the old haunts and hearthstones, and strangers after a summer's sojourn, return perhaps to build villas and mansions of their own. Elegant residences going up on slightly hill and shady nook attest the increasing popularity of the town. The tasteful "Pomfret Hall," recently erected, manifests the public spirit of its citizens, and their efforts to provide suitable entertainment for guests and stranger sojourners, while its book clubs and library associations show that they have not outgrown their literary proclivities.

Pomfret has been foremost in the interest manifested in lit-



erary acquirements and especially in the promotion of what culture a public library can bring to a people. In 1739 "The United English Library for the Propagation of Christian and Useful Knowledge" was established here, the citizens of Woodstock, Mortlake, Killingly and the west part of Thompson joining with those of Pomfret in laying its foundations. The society numbered thirty-four members, who subscribed various sums from ten to forty pounds. The sum expended for books at the start was about £418. The first books were obtained in 1840, and a larger number were added in the following year. The affairs of the society were well managed by a faithful and efficient committee, and its membership in time embraced all the leading men of the township. Pomfret's library became one of her most cherished institutions, and maintained and extended her reputation for intelligence and culture.

In June, 1745, the library and its society were divided so as to allow the Woodstock and Killingly people to have their part nearer at home, while Pomfret kept on with its library and association under the same general regulations except as to territorial limitations. For many years the library exercised an influence in favor of higher intelligence and culture in this community. As the old members passed away new members joined it from time to time, so that the interest seemed unabated. It may have been due to the influence of this library that in 1755 eight young men of this town entered Yale College, and three others followed soon after, so that there were eleven Pomfret youths in that institution at one time. Nine of them became ministers and achieved respectable positions, and another became a teacher. In 1775 an offshoot from this was established in Brooklyn society, with a hundred volumes.

The United Library was reorganized at the close of the war. It numbered then about fifteen members. The preponderance of theological and dogmatic books in the collection was detrimental to its popularity, and it now fell into a decline, while the reading people to a large extent thirsted for something lighter, more entertaining, and more in the line of their practical thoughts. To this end a Social Library was formed in 1793, which brought in works of a lighter character, more attractive to the general reader; but this failed to meet the wants of still a large class, and so, in 1804, a Farmers' Library was instituted. The last recorded meeting of the

of the world, and the history of the world, is a subject of great importance, and one which has attracted the attention of many of the most distinguished writers of the age. The history of the world is a subject which has been treated in many different ways, and the results of these different treatments have been very different. Some writers have treated the history of the world as a series of events, and have tried to explain these events by the action of natural causes. Others have treated the history of the world as a series of events, and have tried to explain these events by the action of supernatural causes. Still others have treated the history of the world as a series of events, and have tried to explain these events by the action of both natural and supernatural causes. The history of the world is a subject which has been treated in many different ways, and the results of these different treatments have been very different. Some writers have treated the history of the world as a series of events, and have tried to explain these events by the action of natural causes. Others have treated the history of the world as a series of events, and have tried to explain these events by the action of supernatural causes. Still others have treated the history of the world as a series of events, and have tried to explain these events by the action of both natural and supernatural causes.



"Proprietors of the United Library in Pomfret for Propagating Christian and Useful Knowledge" was held February 12th, 1805, when the librarian was directed "to call upon the Proprietors to return the books into the Library agreeably to the original Covenant."

The library is still maintained. In more recent years the interest in it has revived, and it has been enlarged, and is now one of the institutions of which Pomfret society is justly proud. It is well taken care of, being accommodated with a room in Pomfret Hall. The library now numbers some two thousand volumes.

Pomfret Hall is a handsome building, standing on the east side of classic Pomfret street, just a little north of the Episcopal church. It is one story high, and having its auditorium on the ground floor, is easy of access. A covered drive way for carriages to the front allows approach and departure without exposure to storms. The hall was built by subscription, and is used for entertainments, lectures and other public gatherings. Religious meetings are sometimes held in it. The hall is one of the finest to be found in a country-side place like this, and sustains the reputation for progressive culture and refinement for which Pomfret has for generations been noted.

In the matter of schools Pomfret, in its early existence, showed great remissness, making no provision for them until January 28th, 1720, when the town voted to have a school house. Its location was to be near the meeting house and its size 19 by 24 feet. In 1723 the house was completed and schools established in the north, south and center of the town about the same time. In the course of a decade the diffusion of population throughout the town made more schools needful. As several families, by reason of distance, could have no benefit of the schools already established, it was granted by the town that upon the application of any number of families to the selectmen, they should at their discretion accommodate them with a school at any part of the town. In 1733 four schools were ordered, "one at the sign-post; one at the end of Samuel Dana's lane; one at Noah Upham's; and one west of Mashamoquet Brook, just at going over the bridge by Lyon's mill."

After the division of the town into three societies—Pomfret, Brooklyn and Abington—school as well as church matters were settled in the society meetings. The Pomfret society now com-





prised only the north part of the town. The first meeting of this as a society distinct from other parts of the town was held in December, 1731. In 1732 it was agreed that there should be one standing school, kept by a schoolmaster six months in the winter season, midway upon the road leading from Woodstock to Mr. Williams's bridge, and the other half of the year be kept by schooldames in the four quarters of the society. In 1733 four schools were allowed through the winter, and "as the north part about the sign-post hath built themselves a house," it was now agreed "That the other parts should provide school houses for themselves." In 1755 the society was divided into four school districts, each of which provided its own school house and master.

The number of children in this town of school age—four to sixteen years—in 1858 was 415; in 1881, 292; in 1887, 287. The town is divided into nine districts, and the enumeration of 1888 showed 282 children of school age.

One of the first needs that Pomfret felt after the meeting house had been built, was for a way to get to it. Roads were not laid out at the start and the attention of the people was now turned toward this deficiency. Within the bounds of the purchase, which covered more than half the territory of the town, it belonged to the proprietors to provide them, but outside of those limits it belonged to the town. This arrangement was not satisfactory, as harmony of action was not always attainable. The proprietors, at a meeting in March, 1726, agreed to make over to the town all highways in the purchase. The town then went forward with the work of making roads and bridges as occasion and circumstances required. In 1731 a substantial cart bridge was built over the Mashamoquet at the saw mill, and a highway was laid out from it to Windham village. In 1788 a new road was laid out to Ashford, beginning "at a small fall in Mashamoquet brook, thirty rods below the old going-over to Ashford."

In 1770, Pomfret joined with Killingly in rebuilding what was known as "Danielson's bridge." In the following year, "Cargill's bridge" was rebuilt. Putnam was foremost in a movement for procuring a new road through Pomfret to Norwich and New Haven, but failed to secure it. Notwithstanding all the pains taken to secure easy communication with Providence, rendered so needful by intimate business and social relations, the road



thither was still very stony and rough, and the journey laborious. So late as 1776, when Mr. S. Thurber drove over it in the first chaise, he "could not ride out of a slow walk but very little of the way, and was near two days in going." Pomfret was much interested in a project for deepening the channel of the Quinebaug, so as to make it passable for boats, Ebenezer and John Grosvenor petitioning with citizens of other towns for this object. One of the first dams upon the Quinebaug was accomplished by Jabez Allen, near the mouth of Beaver's brook, about 1770. A large grist mill was here erected by him and carried on successfully for a few years. The laying out a public highway from Pomfret street to Cargill's mills gave the town a great deal of trouble. After the rejection of many proposed routes, the road "from Little bridge that crosses Mill river, leading to nigh the dwelling-house of Mr. Abraham Perrin," was established and recorded, May 14th, 1798. It was also voted to rebuild Mill River bridge and repair Cargill's bridge.

In the early part of the present century Pomfret was greatly agitated by the proposed construction of various turnpike roads through her territory. Progressive spirits favored these enterprises, but the heavy outlay and prospective imposts terrified a majority of the tax payers. At the first proposal "to lay out a road from Hartford towards Boston to the Massachusetts or Rhode Island line," the town appointed Colonel Lemuel Grosvenor, Lemuel Ingalls, Esq., and Captain Josiah Sabin, to make such preparations for surveying as would be necessary for information, and to wait upon the committees sent by the general court. In December, the town deferred acting upon raising money to pay assessments to individuals for road laid by state committee, and appointed Peter Chandler, Seth and Joshua Grosvenor to confer with neighboring towns respecting laying out a road from Hartford to Douglass, and for preparing a memorial for alteration of road or repeal of act. In the following year the town refused to raise money to pay assessments to the persons who waited upon them. When, in spite of their grumbling and resistance, the Boston and Hartford turnpike was actually completed through the whole length of the town, Lemuel Ingalls and Seth Grosvenor were appointed to have it altered in certain points and the expense lessened. All efforts proving unsuccessful, the town was reluctantly compelled to levy a tax of three and a half cents to meet expenses and pay assessments, but declined

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore still in the making. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is growing rapidly. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, each with its own customs and traditions.

The fourth is the fact that the United States is a free nation. It is a land of liberty, where every man is free to follow his own path. The fifth is the fact that the United States is a powerful nation. It has a strong military, and its economy is one of the most powerful in the world. The sixth is the fact that the United States is a nation of hope. It is a land where the future is bright, and where every man has the chance to make his own destiny.

The seventh is the fact that the United States is a nation of progress. It is a land where new ideas are always being born, and where the old is always being replaced by the new. The eighth is the fact that the United States is a nation of peace. It is a land where the people live in harmony, and where there is no room for war. The ninth is the fact that the United States is a nation of justice. It is a land where every man is treated equally, and where the law is always on the side of the right.

The tenth is the fact that the United States is a nation of love. It is a land where the people love each other, and where there is no room for hate. The eleventh is the fact that the United States is a nation of faith. It is a land where the people have faith in their future, and where they are always looking forward to the day when they will all be united in a single nation.

The twelfth is the fact that the United States is a nation of courage. It is a land where the people are always ready to stand up for their rights, and where they are always willing to sacrifice for their country. The thirteenth is the fact that the United States is a nation of wisdom. It is a land where the people are always seeking the truth, and where they are always willing to listen to the words of the wise.

The fourteenth is the fact that the United States is a nation of strength. It is a land where the people are always ready to defend their country, and where they are always willing to stand up for their principles. The fifteenth is the fact that the United States is a nation of honor. It is a land where the people are always proud of their country, and where they are always willing to die for their country.

The sixteenth is the fact that the United States is a nation of glory. It is a land where the people are always looking for a better life, and where they are always willing to go to the ends of the earth to find it. The seventeenth is the fact that the United States is a nation of peace. It is a land where the people are always seeking a better world, and where they are always willing to work for it.



to accept shares in the company or to allow Captain Sabin for attendance upon the committee. Projects for a new road in the west part of the town through Joseph Sharpe's land to Brooklyn, and for two other turnpikes, increased the town's ill humor. They would not view the different routes through Killingly nor do anything about it, and appointed agents to oppose the memorial of Sampson Howe and others, and also acceptance of a road laid out through Pomfret from Norwich to Massachusetts line, but were again obliged "to raise money to pay assessments made by state committee for said road." The Pomfret and Killingly turnpike was also carried through after much opposition and refusing to pay the cost of the jury that laid it, and in 1803, it agreed to build a bridge in company with the town of Killingly over Quinebaug river, south of Noah Perrin's—Caleb Trowbridge, Benjamin Durkee and Freeman James to build said bridge. It also voted to build a bridge across the stream near the burying ground, and also one on Mashamoquet "where the turnpike crosseth it where old road is discontinued." So great was the outlay caused by all these turnpikes and bridges that it was proposed to *sell* the newly constructed town house. Before accounts were settled another turnpike was demanded—a direct road from Providence to meet the Boston and Hartford turnpike in Ashford. Oliver Grosvenor and Sylvanus Backus were at once empowered to oppose this farther imposition. Surveys were, however, made and two routes offered for consideration. In 1806 the town voted that the north route by Samuel White's to Cotton's bridge would best accommodate town and public, and to oppose the route from said White's to the Landing, but as in previous cases they were forced to submit to road and taxes.

A new road was laid out to the Brick Factory, intersecting with the Woodstock and Thompson turnpike, in 1812, facilitating travel and trade with both those towns. A road was also cut through the woods over Park's hill in 1818, and the previous road pitching down to Bundy's mills discontinued. The financial affairs of the company were very flourishing. Yarn was sent out for weaving all over the country, even as far as Brimfield, Mass. A dividend of \$36,000 was made in one of the years of war, and so well established was the company that it was able to continue work during the succeeding embarrassments. Mr. Wilkinson was a strict disciplinarian, and looked carefully after the





morals of the community. At his especial request the Windham Association furnished "religious instruction" at stated intervals, holding meetings in the brick school house. A Pomfret Woolen Manufacturing Company was incorporated in 1817, and erected buildings upon the Mashamoquet, but it suffered severely from the great flood the following year, and other causes, and disbanded after a time with pecuniary loss to its associates. Bridges and dams at Pomfret Factory and Bundy's mills were carried away by that almost destructive freshet, which inflicted great damage upon all the manufacturing corporations of the country. The Killingly & Pomfret turnpike was discontinued after a time and the bridge built for its accommodation removed. The great flood of 1817 compelled the erection of new bridges at Pomfret Factory.

After receiving confirmation of bounds in 1713, one of the first things Pomfret did was to settle religious worship. The town, October 28th, voted to give an orthodox minister one hundred and fifty pounds toward buying land and building himself a house, and fifty-five pounds annual salary, until the town should contain sixty families. A committee was appointed to look for a minister. Reverend Ebenezer Williams was secured for six months. He boarded at the house of Captain John Sabin, in the northeast corner of the town. Religious services were held in some convenient private house. February 16th, 1714, the town gave Mr. Williams a call to settle permanently, offering him one hundred and seventy pounds for settlement and sixty pounds salary. He accepted the offer and entered upon the work. Two hundred acres of land that had been reserved for the encouragement of preaching were made over to Mr. Williams in June, 1714, by the Mashamoquet proprietors. Work was now begun upon a meeting house, which the town in December previous had voted to build "with all convenient speed." The frame was raised April 27th, and it was covered during the summer. It stood on the east side of the road, about a quarter of a mile south of the spot where the present Congregational church stands. A burial plot was set apart adjacent to it. The house was completed so far as to be opened for public use in autumn. Privileges were granted to build pews in specified parts of the house. Mr. Belcher was granted the privilege of building a pew on the west end of the pulpit, next to it, which privilege he probably never exercised.



A church was organized with eleven male members, October 26th, 1715, and Mr. Williams was at the same time ordained pastor over it. An ordination dinner was ordered for the occasion, sufficient for forty guests from abroad. The expense of the dinner was ten pounds. In 1716 the meeting house was fenced in, and the privilege was granted Nathaniel Gray to build a "Sabba-day house" in the highway near the meeting house, for himself and his family. The "Sabba-day house" was an institution of that period, common in many parts of New England, though this is the only instance of any record of them in Windham county which we have discovered. It was a small house with a good fireplace and chimney, in which a few persons could sit and warm themselves, and eat their lunch, when they had come a long distance to church and wished to stay through both morning and afternoon services. A good fire was kept up, and from the coals thus accumulated their "foot-stoves" were filled to carry into the meeting house to help them keep warm during the long service, there being no fire kept in the meeting house other than what was carried in in the foot-stoves. Sometimes a single family owned a "Sabba-day house," and sometimes a few families joined in building one. Sometimes a number of them might be seen in the neighborhood of a single church. In 1722 the inhabitants were given liberty to build stables for themselves near the north side of the meeting house. In 1719 Mr. Jonathan Belcher appears to have offered the town a bell for their church, and straightway they vote "That there shall be a bell cony built at one end of the meeting house." But for some unexplained reason the bell did not arrive. In 1729 the church had fifty male members. Mr. Williams was greatly respected at home and abroad, and his counsel was sought in many difficulties throughout the colony. In 1731 he was chosen Fellow of Yale College.

The religious disturbances which attended the Separate movement in the middle part of the last century seemed to make but little if any impression upon the First church of Pomfret. No record is left of any agitation or loss to this church during that period that can be attributed to the elements spoken of. Mr. Williams died March 28th, 1753, thus closing a term of pastoral service with this church extending through nearly forty years. This blow came to the people at a time when they were somewhat discomfited over the removal of much of their for-

The first of these is the fact that the British government had been in a state of financial crisis since the end of the American War of Independence. The government had been forced to borrow money from foreign sources, and this had led to a loss of confidence in the British pound. The second factor was the fact that the British government had been in a state of political crisis since the end of the American War of Independence. The government had been forced to resign, and this had led to a loss of confidence in the British government.

The third factor was the fact that the British government had been in a state of economic crisis since the end of the American War of Independence. The government had been forced to raise taxes, and this had led to a loss of confidence in the British government. The fourth factor was the fact that the British government had been in a state of social crisis since the end of the American War of Independence. The government had been forced to deal with the problem of the poor, and this had led to a loss of confidence in the British government.

The fifth factor was the fact that the British government had been in a state of military crisis since the end of the American War of Independence. The government had been forced to deal with the problem of the French Revolution, and this had led to a loss of confidence in the British government. The sixth factor was the fact that the British government had been in a state of diplomatic crisis since the end of the American War of Independence. The government had been forced to deal with the problem of the French Revolution, and this had led to a loss of confidence in the British government.

The seventh factor was the fact that the British government had been in a state of internal crisis since the end of the American War of Independence. The government had been forced to deal with the problem of the French Revolution, and this had led to a loss of confidence in the British government. The eighth factor was the fact that the British government had been in a state of external crisis since the end of the American War of Independence. The government had been forced to deal with the problem of the French Revolution, and this had led to a loss of confidence in the British government.



mer strength by the division of the town into three distinct societies. A re-organization of the society and church, and the building of a new meeting house and settlement of a minister were questions which confronted them.

Reverend Noadiah Russel, of Middletown, preached through the summer of 1753, and October 16th, was called to the pastorate. The pay offered him was £1,500 for settlement, and £650 a year salary. These figures look large for that period, but their magnitude is easily explained away by the recollection that the currency at that time was highly inflated. At that time it took three pounds ten shillings to be equal to a dollar in value. Mr. Russel accepted the terms, but before ordination took place a disagreement arose in regard to church discipline, and in the early part of 1755 Mr. Russel withdrew. Reverend Aaron Putnam was next called, and he was ordained March 10th, 1756. The frame of a new meeting house, after long discussion in regard to its site, was raised September 5th, 1760, on the home lot of Zachariah Waldo, where two acres had been purchased for the purpose. The size of the house was sixty feet long, forty-eight feet wide, and twenty-four feet "stud." It was probably completed during that and the following year. Galleries were built around the sides of the house, a high pulpit and massive canopy was erected, and the outside of the house "cullered" in the most approved fashion of the day. The main body color was orange, with trimmings of chocolate on the doors and bottom boards, and white on the window frames, corner boards and barge and eaves boards. A preliminary lecture sermon, when the house was all completed, was given by Mr. Putnam, Thursday, January 20th, 1763. The old meeting house and training field adjacent were sold by order of the society, and liberty was granted to build sheds on the east line of the common, within four rods of Reverend Mr. Putnam's house.

While yet in the prime of life Mr. Putnam was in a great measure disabled by a failure of voice and physical weakness, which obliged him to seek the aid of a colleague. The young man invited to act in this capacity was Oliver Dodge, of Ipswich, a recent graduate of Harvard. While on probation here Mr. Dodge manifested at times an alarming license in speech and conduct, and unfavorable reports concerning him came from abroad, so that some objection was made to his ordination, on charges of disregard to truth, neglect of duty, irreverent ap-





plication of Scripture, and unbecoming levity. The council called April 19th, 1792, to ordain him, refused to do so, and later another council was called to consider the charges against him, which they found sustained. But despite the decision of the church court, the people had become so much attached to him that many refused to give him up, and a division was made in the church. A majority, both in church and society, were strongly in favor of Mr. Dodge. When the church was called together to concur with the society in making out a constitutional call, Mr. Putnam, exercising what was called the "negative power," which the Saybrook Platform allowed to ministers, dissolved the meeting without permitting a vote to be taken upon the question. Thus by a strategic manoeuvre the desire of the majority was defeated.

But the majority were not to be so easily silenced. Thus debarred from further expression and action, they indignantly repudiated all connection with the First church and society and straightway organized in a new form as the Reformed Christian Church and Congregation in Pomfret. A satisfactory covenant was hastily drawn up and adopted, and divine service instituted in friendly private houses. The young minister, thus released from previous restrictions, was more eloquent and fascinating than ever. Crowds flocked to the new places of worship, and the old meeting house and minister were almost deserted. Only twelve male members were left. These were Reverend Aaron Putnam, Oliver, Asa, Seth, Ebenezer and John Grosvenor, John and John H. Payson, Caleb Hayward, Josiah Sabin, Simon Cotton and Jabez Denison. Conflict of sentiment now ran high, over this occasion and the Ecclesiastic Constitution of Connecticut and the principles of Saybrook Platform, which gave the occasion its destructive force. A recriminative war of words, from platform and from press, was waged, not only in Pomfret, but throughout the county and state.

The first public act of the new society, December 28th, 1792, was to invite Mr. Oliver Dodge to settle as its minister; and in the following February he was ordained over it. So strong was the feeling against him that ministers of good standing shrank from the responsibility of introducing him into the ministry, and of many invited only the Reverend Isaac Foster, his sons and son-in-law—all of doubtful orthodoxy—assisted in the ordaining services. This ministerial reprobation only increased the



fervor of his adherents. His personal friends clung to him with unwavering fidelity. His levities and indiscretions, which all were forced to acknowledge, were but the irrepressible exuberance of a free and generous spirit, and were more than compensated by his ingenuous confessions of wrong and great social attractions. The newspaper controversy and Swift's avowed championship gave him great notoriety, and attracted many hearers from abroad. The old Grosvenor House, in which his church now worshipped, could hardly contain the congregation. No minister in the county had so wide a popularity. Some of the most respectable families in Brooklyn, Abington parish, Woodstock, Thompson and Killingly left the churches of their former attendance and united under the Reformed church of Pomfret.

But while the masses were carried away by the fascinations of the popular preacher, a small but powerful minority were banded together against him. This minority were supported and encouraged by the ministry of the county and sober men in the neighboring towns. An attempt made by the Reformed society to obtain possession of the house of worship was unsuccessful, the Windham county court deciding "that Mr. Putnam's adherents were the First Ecclesiastic Society and had a right to the society property." This legal action and decision only made the controversy more bitter. Friendly intercourse between the contending parties was wholly suspended. The controversy was carried into town elections. Opponents of Mr. Dodge were excluded from office. Josiah Sabin, who had served as town clerk for many years, was defeated, and, in vacating his office, he wrote in the record, "Here ends the services of a faithful servant of the public, who was neglected for no other reason than because he could not DODGE."

This breach and controversy continued till near the close of the century. For more than six years Mr. Dodge maintained his ascendancy, and his church grew and flourished, while the old church withered and wasted. Even some of the faithful eleven were lost to it. The family of Captain Seth Grosvenor removed to New York state. Through these weary years, however, the faithful few maintained the stated Sabbath service in the great desolate meeting house, the deacons praying and reading the sermons prepared by the speechless pastor, who cheered them by his presence and silent participation in their worship.

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a very important one in the United States. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a very important one in the United States. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a very important one in the United States.

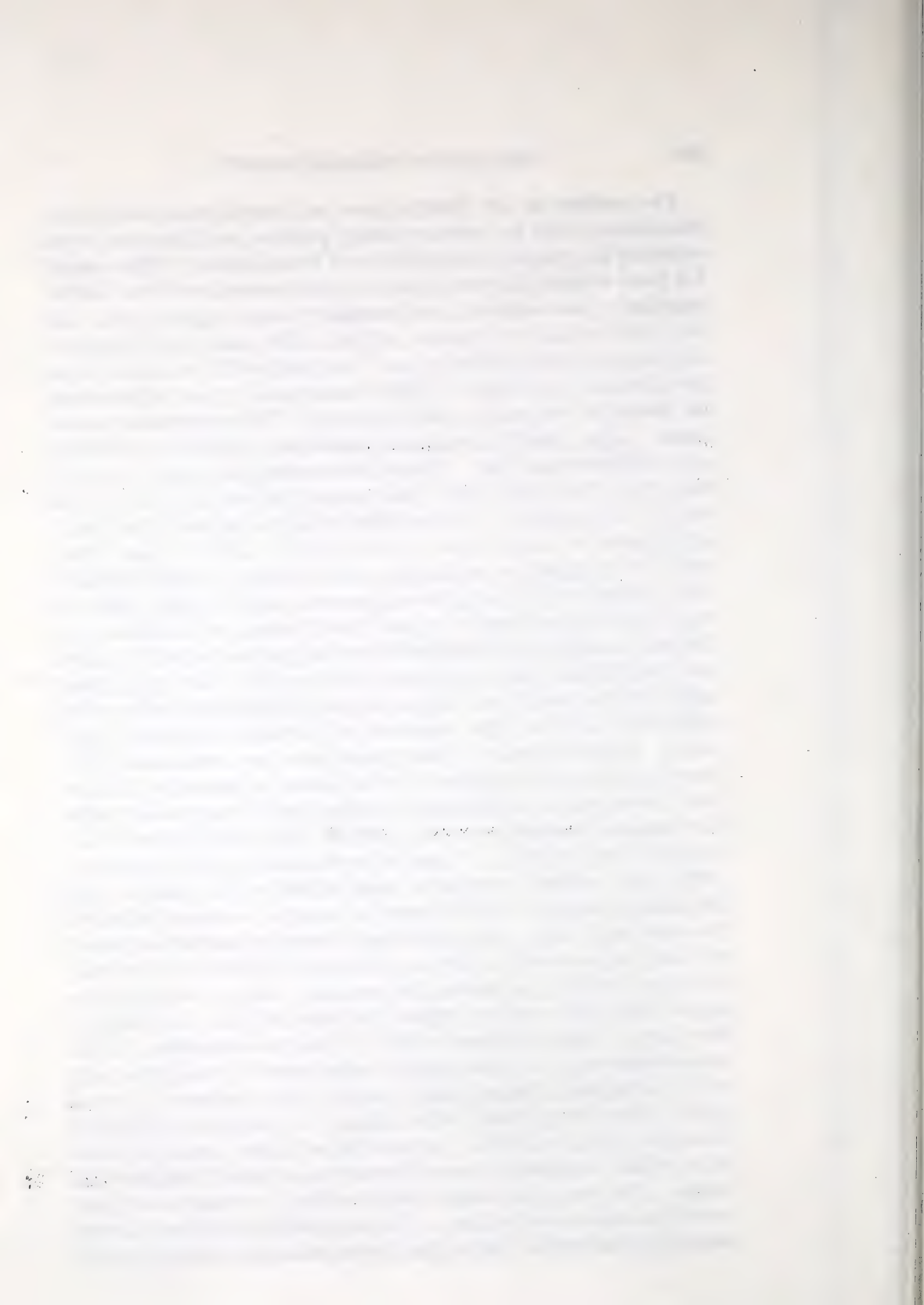
The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a very important one in the United States. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a very important one in the United States. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a very important one in the United States.

The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a very important one in the United States. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a very important one in the United States. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a very important one in the United States.



The conduct of Mr. Dodge grew at length more and more scandalous, until he became openly profane and drunken, even entering his pulpit in a condition of intoxication. The eyes of his most ardent followers were at last opened, and the tide of popularity was suddenly and strongly turned against him. He was tried by his own church July 4th, 1799, and found guilty of drunkenness and profanity, and was forthwith excluded from the rites and privileges of the church until by his reformation he should be restored to their charity. The restoration never came. Like Jonah's gourd the Reformed church of Pomfret now withered and died. Their last meeting was held November 4th, 1799, when they determined to return to the First church and society. No obstacles being in the way, they readily effected a union with the old church, and Mr. Asa King was now engaged as assistant to Mr. Putnam. After a reasonable probation Mr. King was approved, and May 5th, 1802, he was duly installed pastor of the First church of Pomfret, Mr. Putnam having been dismissed from the position which his physical disabilities would not permit him to fill. Mr. King gradually led his people to a higher sense of the duties and responsibilities of life and the demands of Christian character upon them. Material things of the church were not overlooked. The meeting house was repaired, its back seats replaced by fashionable pews and an additional sounding board suspended under the massive canopy over the pulpit. His pastorate was harmonious and fruitful. A special revival season was enjoyed in 1808, when seventy members were added to the church. An imposing addition, a lofty tower or steeple, was now added to the meeting house. An unfortunate casualty marks the history of that improvement. Barnard Philips, a youth of nineteen, who was assisting in raising the structure, was thrown from the top of the frame and so injured by the fall that he died in a few days. This was done in 1810. With the completion of the improvements a bell was placed in the tower by the generosity of Mr. Benjamin Duick, which served the purpose of a town clock, being rung three times a day. Mr. King was dismissed from his charge in 1811. An interval of three years followed, after which Reverend James Porter was inducted into the pastorate. He was a very active man, setting forward every good work that came to his hand. He established the first Sabbath school in this region; began the first monthly concert for prayer,





and took the first collection at such meetings for foreign missions; was one of the most earnest promoters of the temperance cause, and helped organize in Pomfret a Moral Society, having for its aim the suppression of gambling, lottery dealing, Sabbath breaking and the excessive use of liquor.

Always forward in culture and worldly refinements, it was in keeping with the character of this church that it should be among the first to introduce the grand church organ. This was done during the second decade of the present century. Deacon Sweeting's son, Nathaniel, was the first organist, and many were the comments called forth by his orchestral performances. The plain old Quakers and the Methodists of the town were much scandalized by this culmination of worldly vanity. Still the church seemed to go forward, engaging with much interest in any progressive movement. A Duick Charitable Society was organized in 1817, having for a permanent fund a legacy left for charitable purposes by Mr. Duick. A Bible class met every week at the parsonage. In 1819 the Sabbath school was organized with one class of boys and two of girls and Major Copeland for superintendent.

About ten years later a new church edifice was built. The site was secured from Doctor Waldo, on a lot east from the former site, the ladies of the church paying for the same by knitting a hundred pairs of stockings. Materials from the old house were used as far as it seemed advisable in the construction of the new one, which was completed and dedicated in October, 1832. Mr. Porter asked to be dismissed in 1830. Reverend Amzi Benedict was installed pastor in 1831. The organ was retained in the new church, being now played by Miss Elizabeth Vinton, the only person in town, it was said, who was competent for the service. A deep and powerful revival was experienced by the church during Mr. Benedict's time, bringing many into the church. His successor, Reverend Daniel Hunt, was ordained April 4th, 1835, and most worthily filled the place of his esteemed predecessors. At this time two brothers, Zephaniah and Job Williams, served as deacons. Lewis Averill was elected to that office at a later date. Reverend Daniel Hunt enjoyed a pastorate of nearly thirty years, and was succeeded by Reverend Walter S. Alexander, who was ordained here November 21st, 1861, and was dismissed January 17th, 1866. Reverend Henry F. Hyde was installed April 24th, 1867, and dismissed June 20th, 1872. Reverend



William A. Benedict was acting pastor from January, 1873, to May, 1874. Reverend W. S. Alexander returned and served as acting pastor from August, 1874, to August, 1875. Reverend Charles E. Gordon was acting pastor from January, 1876, to May, 1877. Hamilton M. Bartlett was installed as pastor in May, 1878, and dismissed in February, 1883. Reverend Frank H. Palmer was installed in February, 1884, and dismissed in May, 1885. Reverend Egbert N. Munroe was acting pastor from December, 1885, to May, 1889. The membership of the church in 1889 was one hundred and eight. A parsonage was built in 1883, at a cost of \$3,000, not including the lot upon which it stands, which was given by Mrs. C. Comstock. The church was repaired and an organ purchased in 1878, at an expense of about \$1,800, and further repairs and improvements to the outlay of \$800 were made in 1886.

During the year 1776, a Baptist society was organized in Pomfret. The Baptist element which had then spread considerably in different parts of the county came by the way of Canada parish, Abington having furnished many adherents of that sect to the Grow church of the former locality. In Pomfret public religious services were held by Mr. Manning at the houses of the Thurbers and other friends, which excited much interest. Baptist sentiments for a while gained strength and a branch was also established in the Quinebaug valley, including members from the eastern part of Pomfret and from Killingly. The Reverend Mr. Kelly labored for a time with the Pomfret Baptists, holding services at convenient residences, which were attended by large numbers. Hitherto the Baptists of Windham county had been mostly of the lower and uneducated classes of society, and their ministers had been men of little or no education. Now, men of higher standing were entering the ranks and a different ministry was demanded. President Manning urged the importance of education and endeavored to influence the people to attend to having their children educated. The society here maintained its organization and held services occasionally for many years, even though they had no minister and no house of worship. After a number of years, in 1803, the people on the Pomfret and Killingly line were constituted a branch of the Woodstock church. Under the preaching of James Grow, of Hampton, or Canada parish, their numbers were multiplied. Regular services were held in the Gary school house at Pomfret

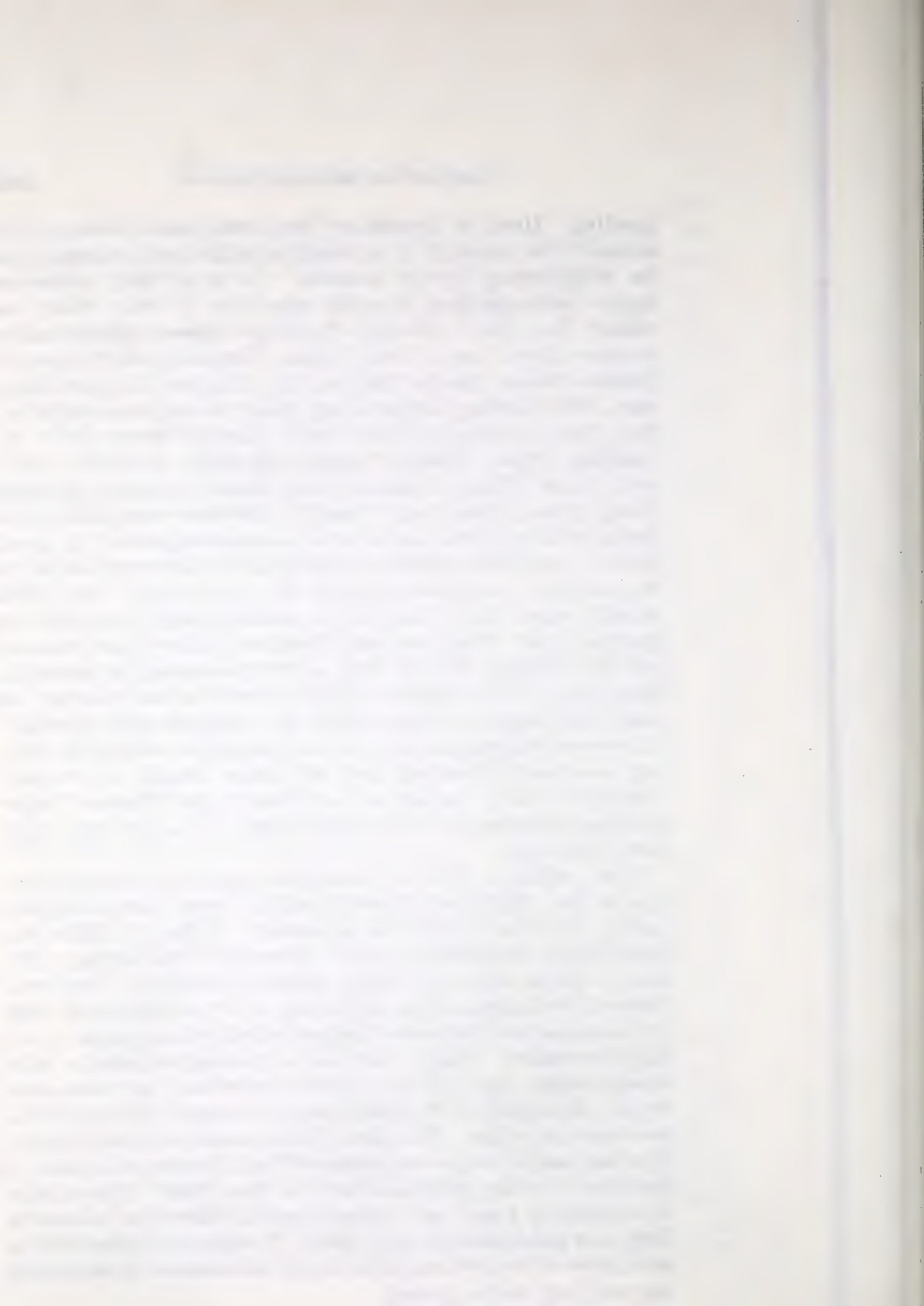




Landing. Here, on September 18th, 1805, James Grow was ordained to the ministry, by a council of elders and deacons from the neighboring Baptist churches. In April, 1806, a distinct church was organized here, the members of which were dismissed from the Woodstock church as follows: Elisha Sabin, Artemas Bruce, James Grow, Pardon Kingsley, Smith Johnson, Thomas Bowen, Charles Robbins, Guy Kingsley, Stephen Chapman, Alvin Easting, Lucretia Cady, Mary Brown, Hannah Sabin, Patty Bruce, Phebe and Sarah Stone, Azubah Bowen, Polly M. Spalding, Orpha Easting, Susanna Kingsley, Katharine Ashcroft, Sabra Withey, Hannah Kent, Betsey Leavens, Hannah Fling, Celinda Copp, Lucy Goodell. Services were still held in the Gary school house and at other convenient points. A great revival visited this church in 1813-14, and many were added to its numbers. Services were held in the Gary and the Brick school houses. Soon after this a meeting house was built on Pomfret street. The branches at Pomfret Factory (now Putnam) and the Killingly border, were rapidly increasing in strength. Soon after this the Pomfret church seemed to have reached its zenith and began to decline, while its branches grew stronger. It, however, maintained services and pastors for several decades, but was finally absorbed into its former branch at Putnam. Among the last of its pastors were Bela Hicks, Warren Cooper and Isaac Burgess, the last of whom closed his service here about forty years ago.

Episcopalians in Pomfret worshipped with the church at Brooklyn in the "Malbone" church, until the year 1828, when the parish of Christ church was organized. A church edifice was built during the following year. Reverend Ezra Kellogg officiated in this as well as in Trinity church at Brooklyn. Reverend Roswell Park assumed the sole charge of Christ church in 1843. At the same time he opened a select school, which gained a very high reputation. Doctor Park was a thorough scholar, a strict disciplinarian, and his nine years' incumbency left abundant fruits. Reverend H. C. Randall was in charge of the church a few years after that. The church is at present without a rector. The last one in charge was Reverend Fred. Burgess, who came to the church in May, 1883, and left it in May, 1889. The old site is occupied by a new and elegant church, which was erected in 1882, and consecrated in May, 1883. It occupies a beautiful site in a grove of evergreens, and is in part surrounded by an ancient but well kept burial ground.





The "Friends" gained a name in this town about the end of the last century and in the early years of the present century. Unobtrusive as their principles require them to be, their presence was asserted by no booming demonstrations. A few Quaker families resided in the town at the time of which we speak, and a plain house of worship was erected for them by the Smithfield Conference. This worship was maintained in a quiet way for many years, but it has now long since died out.

Methodism, though nominally belonging at one time to Pomfret, made but little headway except in the eastern part, where it joined other towns, and the history of its movements there will appear in connection with Putnam and Killingly, where the resulting churches centered. As early as 1793 a class was formed in the northeastern part of the town, then known as Cargill's mills, which grew until 1795, when the Pomfret circuit was formed, which included that and a number of neighboring stations in northeastern Connecticut, the circuit comprehending altogether a membership of 169. Daniel Ostrander and Nathaniel Chapin were then preachers, and Jesse Lee presiding elder. In 1801 this circuit was included in the New London district, and in the following year in the New York Conference. In 1804 it was joined to the New England conference. Daniel Ostrander had then become presiding elder, and John Nichols and Samuel Garsline were preachers on this circuit. Meetings were held in the press rooms of Cargill's mills and in the Perrin House at what is now Putnam. The Methodists, true to their reputation, were active and alive. Meetings were held in private houses. Mr. and Mrs. Elijah Bugbee, Noah Perrin and Mrs. Lucy Perrin were prominent leaders and exhorters. George Gary, a nephew of the last named, began preaching at an early age. The first Methodist camp meeting in Windham county was held in Perrin's grove in 1808, and was largely attended.

Beginnings of Roman Catholic worship were made in Pomfret a few years ago. Mass was said in Pomfret Hall previous to the erection of a church. A Sunday school was also held. In the early part of 1885 the foundations of a new Catholic church were laid in the northeastern part of the town, a mile or more from Pomfret street. In 1886 this region was made a part of the parish of Mechanicsville, and placed under the pastoral care of Reverend Father Flannagan. The church was so far completed that services were held in it on Easter Sunday in 1887, and it was dedicated a few months later.

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In the southeastern part of the town lies a settlement which gives evidence of business in earlier days, but which evidences are fading into the appearances of desertion, while in other directions new life is springing up. A large building stands in the heart of the settlement known as Pomfret Landing, which was once a cotton factory, but for long years has been abandoned as to that use, and a part of it is still used as a grist mill. A store and a few houses, and a handsome school house, make up the appearances which art has given to adorn a landscape which nature left in so rich a condition of beauty as to need but little more to make it one of the enchanting nooks of this almost fairy land. We might dwell at length upon the beauties of Pomfret Landing—a rich, cool glen in the green valley of the rippling, rambling, laughing Mashamoquet. But while the din of the cotton mill is no longer heard, and the rock ribbed hills no longer give echoing answers to the shrill whistle of the “brick steamers” plying the river, yet new signs of business life and social prosperity are not wanting here. A creamery was started here in 1885, which is now in a flourishing condition, its success fully warranting all the sanguine expectations which were put forth in regard to it. The cream is received into large vats, holding 300 gallons each, where it is brought to the desired temperature, and thence it goes into swing churns run by steam, in which it is converted into butter. A wagon is run out daily, which gathers the cream from about 400 cows. About 1,800 pounds of butter a week are made during the best part of the season, and the market demand for this butter is ahead of the supply, at good prices. A 12-horse power steam boiler is used to run the machinery and regulate the temperature.

Religious services have within the past year been inaugurated at the school house, no denominational organization existing, but a sort of union service being maintained.

#### BIOGRAPHICAL SKETCHES.

WILLIAM IRVING BARTHOLOMEW.—William Bartholomew, second generation in America (see record of Bartholomew family), born in Ipswich, Massachusetts, in 1640–41, was united in marriage to Mary Johnson. Their son, Joseph<sup>3</sup>, a native of Branford, Connecticut, where he was born in 1682, married Elizabeth Sanger, of Woodstock. Benjamin<sup>4</sup>, a son by this union, born in Woodstock June 23d, 1723, married Martha Carpenter, one of





whose children was Leonard<sup>5</sup>, born in Woodstock in 1758, and married to Sarah Perrin, of Pomfret. Their three children were William<sup>6</sup>, Margaret and Mary. The birth of William Bartholomew occurred in Woodstock on the 23d of June, 1797. He was in 1820 married to Abigail G. Buck, of Killingly. Their children are: Edward Leonard, Simon, Annis Buck and William Irving<sup>7</sup>.

The last named and youngest of these children was born February 7th, 1831, in Pomfret, on the homestead farm, where he still resides. Like the farmers' sons of that day he had no advantages other than those offered by the common schools, with two or more terms at a neighboring academy. The twelve succeeding years were spent mainly in teaching, after which this calling was abandoned for the congenial labor connected with the management of his attractive "Locust Hill Farm." The attention of Mr. Bartholomew was early called to the science of chemistry as applied to agriculture, and the analysis of soils and the food of plants was made by him a special study. The knowledge thus gained very soon established him as a local authority on all matters connected with that subject. He ardently embraced the idea of discovering the ingredients of soils and the needs of crops by the use of chemical fertilizers, and soon became a careful student of these subjects. He instituted, under the auspices of the state, a series of experiments each year for several years, to verify the truth or fallacy of prevailing theories. Some of these experiments have occupied considerable space in the reports of the Connecticut Agricultural Experiment Station and other periodicals. An eminent authority alluded to them "as decidedly the most valuable ever made to his knowledge in this country." They were translated into German and appeared in the station reports of that country. Mr. Bartholomew has always taken a prominent part in the Pomfret and Woodstock Farmers' Clubs over which he has presided, and in the various agricultural societies of the county. He has frequently been called to address farmers in different parts of the state on subjects pertaining to agriculture. He was in 1887 appointed a member of the State Board of Agriculture.

He has not only been a close student, but an active citizen in matters pertaining to his town. He has for years been a justice of the peace and selectman, and as a republican represented his constituents in the Connecticut house of representatives for two years. He early became a member of the Methodist Episcopal







*H. J. Bartholomew*



church of West Thompson. Mr. Bartholomew on the 29th of April, 1858, married Mary J., daughter of Joseph S. Hassard, of Putnam. Their children are: Ada Louise, wife of Arthur H. Strahan; Anne H., married to David Chase; Abby Alice, and Mary Maud.

CHARLES AND BENJAMIN GROSVENOR.—John Grosvenor, the earliest representative of the family in New England and the progenitor of all who bear the name in America, was born in 1641, and died in 1691 in Roxbury, Massachusetts, where his burial occurred. His wife, Esther Clark Grosvenor, a woman of great strength of character and self-reliance, came with her family, consisting of five sons and one daughter, to Pomfret, where she engaged in the management of her landed property, and added the practice of medicine to her other attainments.

Her son, Thomas, born in 1687, married Elizabeth Pepper, and was the father of Amos, who married Mary Hutchins, and settled as a farmer in Pomfret. Among his children was a son, Benjamin, born in 1771, who married Chloe Trowbridge, to whom were born eight children, the two eldest sons dying in early life. John William, the third son, whose birth occurred in 1806, died in 1862, in Pomfret, where his life was spent in the pursuits of a farmer. He married Phebe G., daughter of Charles Spaulding, of Plainfield. Their children are: Hannah, deceased, wife of C. P. Grosvenor; Julia E., deceased; Charles W., born May 11th, 1839; and Benjamin, whose birth occurred September 21st, 1841.

Charles, the elder of these two sons, entered the army in 1862, during the late rebellion, as sergeant of Company D, Eighteenth Connecticut Volunteers, participating in all the important engagements in which his regiment bore a part. Mr. Grosvenor, as a republican, has twice represented his native town in the state legislature and once in the senate. On the 7th of March, 1866, he was married to Miss Elizabeth, daughter of George B. Mathewson, of Pomfret. Their children are three daughters, Mary M., Julia E. and Louise P.

Benjamin, the younger of the two sons of John William, was born in Pomfret, where his life, with the exception of five years in Nebraska, has been spent. In 1871 he purchased his present home in Pomfret. Finding pleasure in the pursuits of business and the ownership of land, he has from time to time added to his original property, until now he has over 700 acres under cultiva-



tion. He was married December 23d, 1867, to Miss Anna, daughter of George B. Mathewson, of the same town. Their children are a daughter, Charlotte M., and a son, John P.

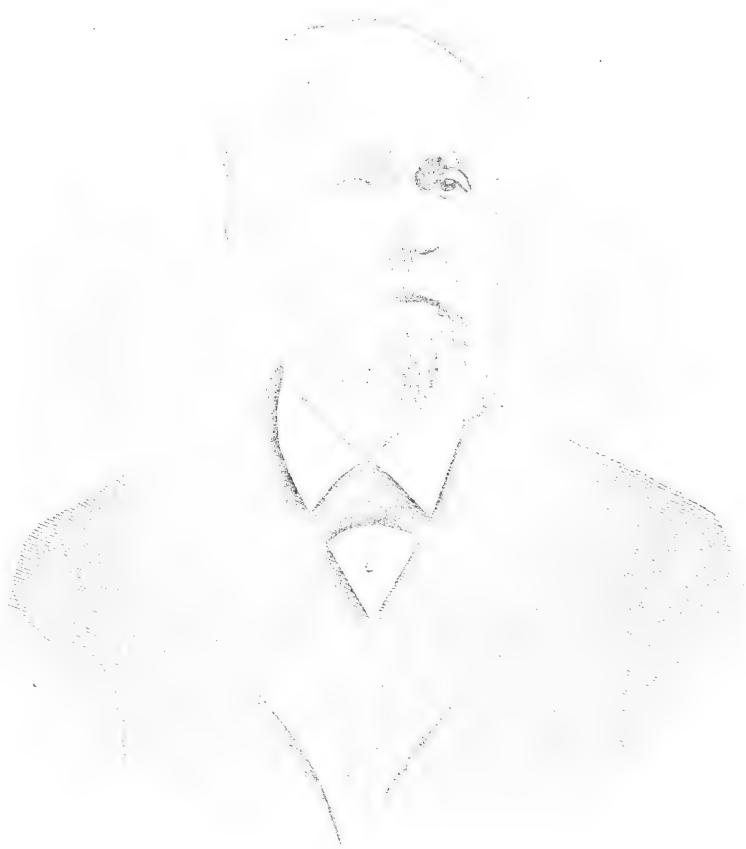
Pomfret having through all its history been a farming town, has within the last twenty years, through the energy and ability of the Grosvenor brothers, preceded by that of their father-in-law, George B. Mathewson, made rapid material progress. Commencing with small things it has become a favorite resort for summer guests, and so rapidly has the popularity of the place increased that Mr. Grosvenor has had occasion repeatedly to enlarge his quarters, adding successive buildings and cottages to his domain. Attracted by the natural beauty of the adjacent country, the salubrious air, and the improvements constantly progressing, much capital has been invested in summer homes in the vicinity.

RUFUS S. MATHEWSON.—The name of Mathewson has for several generations occupied a prominent place in the annals of Windham county. Joseph Mathewson, the grandfather of the subject of this biographical sketch, married Mary Bowen. Their son Darius, whose wife was Mary Smith, became the father of seven sons and three daughters, of whom the eldest son, Rufus S. Mathewson, was born September 14th, 1802, in Brooklyn, and received his elementary training in the schools of his native town. He fitted for college with the intention of entering Yale, but yielding to the solicitations of his father, abandoned his purpose with reference to a classical education and devoted his life to the pursuits of a farmer. He also gave some attention to the study of medicine under Doctor Hubbard, of Pomfret, but relinquished this also in obedience to the filial devotion which influenced his future career. Joseph Mathewson, his grandfather, purchased the historic farm, formerly the home of General Putnam, where the subject of this biography was born and for eleven years resided. He afterward removed to Woodstock, where for thirty-three years he followed an agricultural career. After a year spent in Mississippi, Mr. Mathewson became a resident of Pomfret, where his death occurred on the 29th of May, 1886.

He occupied many positions of honor and trust, both of a civil and political character. His habitual adherence to principle rather than policy sometimes provoked opposition, but left no room for doubt as to the strength and integrity of his character.



The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and integration. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and invention. The seventh is the fact that the United States is a nation of leaders, and its history is therefore a history of vision and leadership. The eighth is the fact that the United States is a nation of heroes, and its history is therefore a history of courage and sacrifice. The ninth is the fact that the United States is a nation of dreamers, and its history is therefore a history of hope and aspiration. The tenth is the fact that the United States is a nation of believers, and its history is therefore a history of faith and conviction. The eleventh is the fact that the United States is a nation of doers, and its history is therefore a history of action and achievement. The twelfth is the fact that the United States is a nation of builders, and its history is therefore a history of construction and creation. The thirteenth is the fact that the United States is a nation of defenders, and its history is therefore a history of protection and preservation. The fourteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit. The fifteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit. The sixteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit. The seventeenth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit. The eighteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit. The nineteenth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit. The twentieth is the fact that the United States is a nation of seekers, and its history is therefore a history of pursuit and pursuit.



*R. S. Mathewson*



When the New York and New England railroad was projected he was appointed to the difficult task of appraiser of property along the route, while his services were invaluable in the offices of administrator and trustee, where soundness of judgment, no less than probity and rectitude, are invaluable qualities. No influence brought to bear was sufficiently strong to cause him to swerve from the line of duty or depart from his convictions. Mr. Mathewson represented his town in the Connecticut legislature in the years 1861-62, and was often called to the office of selectman and to other positions of trust. He was for many years bank examiner of the state, and one of the incorporators and a director of the Putnam Bank. He was actively interested in the Masonic fraternity as a member of Putnam Lodge No. 46. In early life he united with the Congregational church, to which he gave his firm allegiance and support, and contributed in a spirit not less of duty than of liberality.

Mr. Mathewson, on the 10th of March, 1828, married Faith Williams McClellan, daughter of John McClellan, of Woodstock, and granddaughter of General Samuel McClellan and Hon. William Williams, one of the signers of the declaration of independence. Their children are: William Williams, Harriet Cordelia, wife of Dwight M. Day; Mary Trumbull, married to Colonel Alexander Warner; John McClellan, deceased; Arthur, now residing in Brooklyn, New York, and Albert, deceased.

CHARLES HENRY OSGOOD is the grandson, on the paternal side, of Winthrop Osgood, of Pomfret. His maternal ancestor was John Holbrook, of the same county and town. His parents were Charles and Lucy Holbrook Osgood, whose children were: Mary M., Charles Henry, John H., Frances L. and Ellen E. The eldest of these sons, and the subject of this sketch, was born in Abington, in the town of Pomfret, June 3d, 1841, and received his education at the public and private schools near his home. He has been, during the greater part of his business life, identified with the county in an official capacity. He first served as deputy sheriff, and was in 1871 appointed to fill the unexpired term as sheriff of Windham county. Mr. Osgood was later elected to the same office, of which he was the incumbent for a period of sixteen years. In politics he has been and is an advocate of the principles of the republican party. He is connected with Quinebaug Lodge of Free and Accepted Masons. Mr. Osgood was in 1878 married to Miss Anna E. Hart, of Brooklyn, New York.



COLONEL ALEXANDER WARNER.—Asahel Warner, the grandfather of Colonel Warner, was a native of the state of Rhode Island, and later in life removed to New York, from which point he migrated to Connecticut and engaged in agricultural pursuits. His children were seven sons and one daughter, Mary, who became Mrs. Ross. The sons were: Asahel, Stephen, Thomas, John, Sabin, Benjamin and Daniel. Thomas of this number, also a native of Rhode Island, established himself as a manufacturer in Woodstock, where his death occurred in June, 1877. By his marriage to Amy Collins, of Rhode Island, were born children: Sarah A., wife of John Lake; Harriet S., married to Salem L. Ballard; Alexander; Mary F., wife of Samuel M. Fenner, and Edward T.

Alexander Warner, the eldest son, was born in Smithfield, Providence county, Rhode Island, January 10th, 1827, and at the age of eight years accompanied his parents to Woodstock, where he became a pupil of the Woodstock academy. He then entered the academy at Wilbraham, Massachusetts, and before completing his preparatory collegiate course was summoned to the assistance of his father in his business enterprises. Subsequently becoming a partner, the firm was, at the outbreak of the late war, engaged in the manufacture of cotton twine. When the bombardment of Fort Sumter called the North to arms, Colonel Warner was among the first to offer his services to the state. Enlisting as a private he was appointed by Governor Buckingham major of the Third Regiment Connecticut Volunteers, and participated with his command in the first battle of Bull Run. He was afterward made lieutenant-colonel of the Thirteenth Connecticut Volunteers, joined the Department of the Gulf, and shared in most of the important engagements. Ill health compelled his temporary retirement from active service, when, reporting for duty, he was ordered by General Emery, commanding the Department of New Orleans, to raise and organize the Fifth Louisiana Regiment for the defense of New Orleans, which he commanded during that important crisis and until continued ill health compelled his retirement from the service. He was subsequently appointed by Secretary Chase special agent of the Treasury Department at New Orleans, and held the office until his return to the North, on which occasion he tendered his resignation.

In the autumn of 1865, Colonel Warner purchased in Madison



The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a nation of immigrants, and its history is therefore a history of the struggle for assimilation and the creation of a new American identity. The third is the fact that the United States is a nation of free men and women, and its history is therefore a history of the struggle for freedom and the expansion of the rights of citizenship. The fourth is the fact that the United States is a nation of farmers and laborers, and its history is therefore a history of the struggle for economic justice and the improvement of the lot of the common man. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of the struggle for the conquest of the West and the expansion of the nation's territory. The sixth is the fact that the United States is a nation of scientists and inventors, and its history is therefore a history of the struggle for progress and the advancement of the human race. The seventh is the fact that the United States is a nation of artists and writers, and its history is therefore a history of the struggle for the expression of the human spirit and the creation of a new American literature. The eighth is the fact that the United States is a nation of soldiers and sailors, and its history is therefore a history of the struggle for the defense of the nation and the expansion of its power. The ninth is the fact that the United States is a nation of statesmen and diplomats, and its history is therefore a history of the struggle for the preservation of the Union and the maintenance of peace in the world. The tenth is the fact that the United States is a nation of heroes and heroines, and its history is therefore a history of the struggle for the achievement of the American dream and the realization of the American ideal.

Chas. H. Osgood



county, Mississippi, a plantation embracing several thousand acres. Many other northern capitalists, attracted by the superior productiveness, had also located in the same neighborhood, and the energy, courage, sagacity and apparently exhaustless resources of the subject of this biography, caused him to be recognized from the beginning as a leader of the northern element. He employed at regular wages a large number of freedmen, which exasperated the natives, who were unwilling to realize the fact that slavery was ended. His innovations were denounced as certain to disorganize the labor of the country, and still deeper resentment was aroused as agent for the Freedmen's Bureau, when he compelled on the part of the native planters, the fulfillment of the contracts made with the blacks. During this transitional period his life was often threatened, and always in danger, but he never faltered in the line of duty, nor hesitated to extend to the oppressed the full protection of the law. Colonel Warner was appointed secretary of state by the military commander, was trustee and treasurer of the State University, six years a member of the state senate, and part of that time its president and *ex-officio* lieutenant-governor, four years chairman of the republican state committee, and three times a delegate to the national republican convention. As chairman of the Mississippi delegation at the convention which first nominated General Grant, he cast the vote of the state, with the sentiment, "Mississippi, the home of Jefferson Davis, casts her unanimous vote for U. S. Grant," amidst tremendous applause.

In 1877 Colonel Warner, on returning to the north, purchased "Woodlawn," in the town of Pomfret, embracing a highly cultivated and productive farm from which the blooded stock was a well known feature of the various fairs throughout New England. He, later, removed to "Sunnyside," the former home of Mrs. Warner's family in the same town, where he now resides. The Colonel was in 1876 commissioner from Mississippi to the centennial exposition in Philadelphia and again from Connecticut to the exposition of 1887. He was in 1888 commissioner to the Ohio centennial, and in 1889 to that held in New York. He was elected and served as state treasurer for the years 1887 and 1888, was a member of the state board of agriculture and has been appointed by the several governors to various national agricultural conventions. He was president of the Windham County Agricultural Society, and has held various local offices.



He has extensive interests in the West and is president of the Baxter Bank, of Baxter Springs, Kansas. As a Mason he is connected with Putnam Lodge, No. 46, and Montgomery Chapter. He is a member of Loyal Legion Commandery of Massachusetts.

Colonel Warner was married on the 27th of September, 1855, to Mary Trumbull Mathewson, daughter of Rufus Smith Mathewson and Faith Williams McClellan, of Woodstock. Mrs. Warner is the great-granddaughter of William Williams, one of the signers of the declaration of independence. Mr. Williams married Mary Trumbull, daughter of Jonathan Trumbull, the first colonial governor of Connecticut, the friend of Washington, and prominent during the revolutionary period. Colonel and Mrs. Warner have had two children—Benjamin Silliman, who was born September 24th, 1856, and Arthur McClellan, whose birth occurred April 13th, 1860, and his death September 4th of the same year. Benjamin Silliman, who is a resident of Baxter Springs, Kansas, in 1886 married Sarah L., daughter of Edward Trowbridge, of Brooklyn, New York, and has one son, Arthur Trumbull.







Alexander Warner

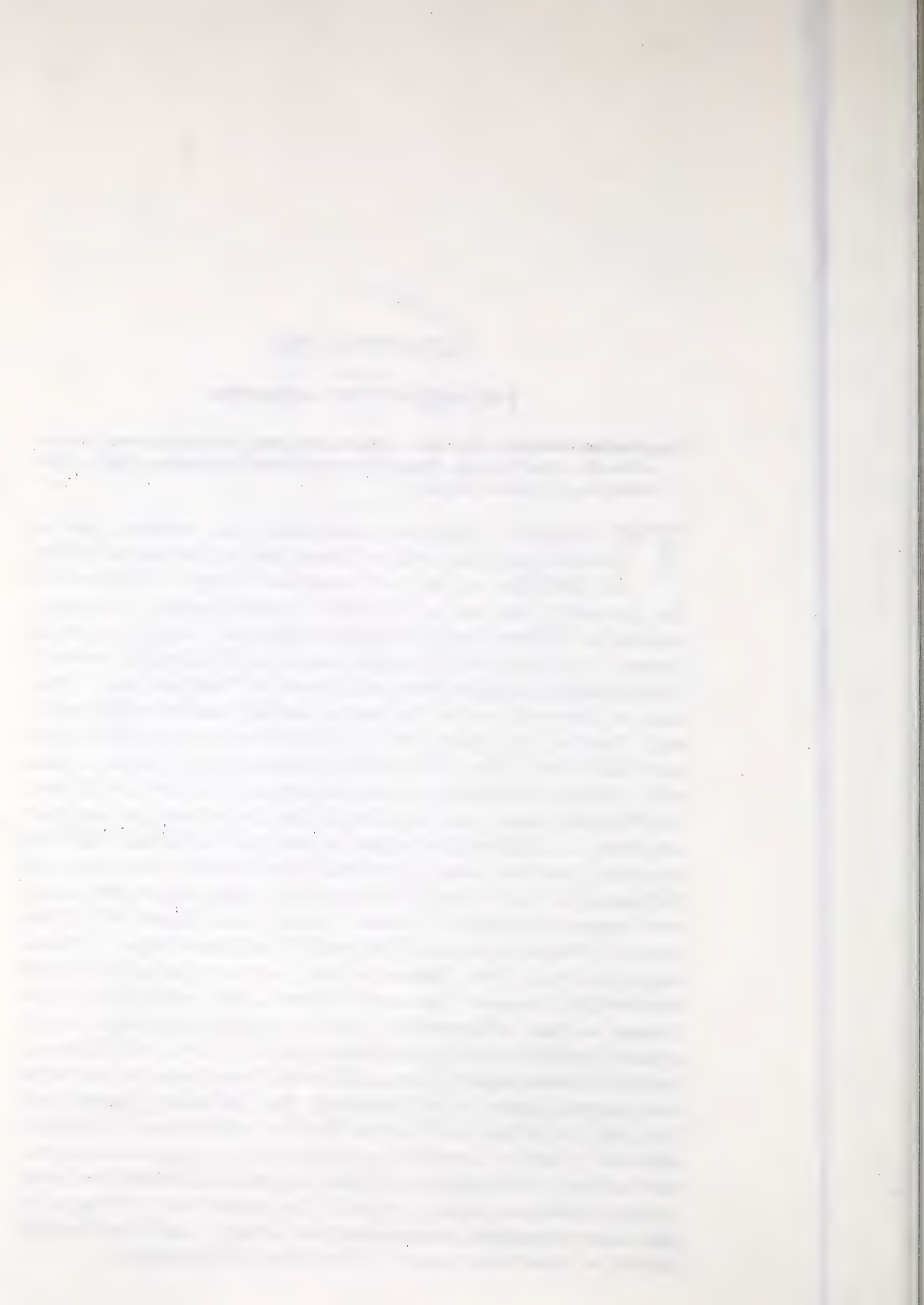


## CHAPTER XXIV.

### THE SOCIETY OF ABINGTON.

Organization.—Settlers.—Schools.—Church Progress.—Congregational Church.  
—Church of the Messiah.—Second Advent Church.—Libraries.—Hall.—Manufacturing.—Charles Osgood.

THE Society of Abington, comprising the western part of Pomfret, was chartered and described by the assembly May 2d, 1749, the act, in part being as follows: "Resolved by the Assembly that an ecclesiastical society be, and is hereby, erected in the west part of said township, and that the bounds thereof be as follows: Bounded north on Woodstock, westerly on the line dividing between said town of Pomfret and Windham, so far south as to the parish already made partly out of said Pomfret, and partly out of Canterbury and partly out of Mortlake; thence by said parish eastwardly to Mortlake west side; thence by Mortlake to the southwesterly of the Rev. Ebenezer Williams' farm—saving also all the lands and persons that are west of said Mortlake to said parish, that hath been made as aforesaid, that are already granted to said parish; and from said Williams his said corner, the line to run northerly to the southwest corner of Jonathan Dresser's land; from thence to run between J. Dresser's land and the land of Benjamin Allen to Mashamoquet Brook; from thence to run northerly, so as to include the dwelling house of Ebenezer Holbrook, Jun., on the west; from thence to run northwesterly until it comes to the road which crosses the Mill Brook at one hundred and fifty-five rods distance, as the road runs easterly from said brook; from thence to run north nine degrees easterly to Woodstock line, including those families that live within said town of Pomfret, which were heretofore allowed by Act of Assembly to take parish privileges in the second society of Windham, and that the limits aforesaid be limits of one ecclesiastic society, with all the powers and privileges of the other ecclesiastic societies in this Colony. And that the said parish be called and known by the name of Abington."



Abington then numbered about fifty families. The inhabitants met June 19th, 1749, at the house of James Ingalls "to form themselves into a society." Captain Joseph Craft was chosen moderator; Edward Goodell, collector. It was voted "to accept of the house of James Ingalls to have preaching in;" also, "that the committee shall provide a good minister." Apparently no minister was engaged for the winter, as a rate was granted to pay the schoolmaster and other necessary expenses, but none for preaching. Services were probably held in James Ingall's house, a little south of the present Abington village. In April it was voted to hire a school dame three months. The minister at last provided was Mr. Daniel Welch, afterward pastor of the church in North Mansfield. January 14th, 1751, John and James Ingalls, William Osgood, Daniel Trowbridge and Edward Paine were chosen a committee "for setting up and building and finishing a meeting house forty-eight feet by thirty-nine." Twenty pounds, old tenor, were allowed to Zachariah Goodell for one-half an acre of land for a building site, and a rate was ordered to pay the minister and schoolmaster. In the summer of 1751 the meeting house was raised and covered, and though still very incomplete, made ready for occupation. A three months' school was ordered at Solomon Howe's, in the south, and another at John Sharpe's, in the north of the society. Mr. Jabez Whitmore preached through the winter, and made himself so acceptable that he was invited to settle April 23d, 1752. Failing in this attempt, the society next secured the services of Mr. David Ripley, of Windham, a graduate of Yale College, and he was ordained February 21st, 1753, Mr. Devotion, of Scotland, Mr. Ripley's early pastor, preaching the sermon. March 14th the church chose, as suitable persons to serve as deacons, Samuel Craft and Samuel Ruggles. The interior of the meeting house was now made more complete. The heavy land owners were allowed to build pews for themselves, to be done within one year. The pew spots were drawn or distributed to different ones in the following order, after Mr. Ripley and his family had been granted the pew by the pulpit stairs: Caleb Grosvenor, John Shaw, James Ingalls, Edward Paine, John Ingalls, William Osgood, John Sharpe, Daniel Trowbridge, Captain Craft, Captain Goodell, Nathaniel Stowell, Richard Peabody, Jonathan Dana, Edward Goodell, Ebenezer Goodell.

Schools received continually more attention. In 1752 three



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schools were allowed, two months in each part, each part to provide a house; middle school at Mr. Howe's. In the following year two school houses were voted—Goodell, Paine and Grosvenor to fix spots. Spots were assigned the succeeding year, but the houses were not provided. In December, 1775, it was ordered, "That the centre school be kept in the old school house; north school at Caleb Grosvenor's, and south school at Edward Goodell's, if he is willing." In 1757 four school houses were ordered, and two were actually built in 1760. In town and public affairs Abington parish bore her full share, her citizens filling a just proportion of needful town offices. Ebenezer Holbrook, Joseph Craft, William Osgood and John Grosvenor were sent successively as representatives to the general assembly. An excellent house of entertainment was kept by James Ingalls, one of its most prominent and respected citizens.

Abington society was obliged to seek the dismissal of its honored pastor, Reverend David Ripley, in consequence of disease, by which he was disabled from efficient service. He consented to be dismissed from his office in March, 1778. This dismissal in nowise effected Mr. Ripley's ministerial standing, and he officiated in the pulpit at home and abroad whenever his health permitted. He was able to preach occasionally to his former charge, and no other minister was settled for several years. Reverend Walter Lyon, a native of Woodstock and graduate of Dartmouth College, was ordained as pastor January 7th, 1783. The first pastor of the church, Reverend David Ripley, after long infirmity and suffering, died in 1785. Mr. Lyon was a faithful and conscientious pastor, devoted to the work of preaching the gospel. Improvements in schools and house of worship, the libraries and missionary efforts, enjoyed his countenance and support. A bell was given by Mr. Samuel Summer in 1800, and leave voted to certain individuals to build a steeple. In 1802 the society voted to pay the expense of hanging and raising the bell and a rope to hang it. Further repairs were soon accomplished and the house brought into good condition. The ecclesiastic society continued its care of the schools, allowing sixteen months schooling a year for the whole society—schools kept at the usual places—and voting that the schoolmasters have no more than forty shillings per month, they boarding themselves. In 1798 four school districts were formally set off and established, and suitable school houses erected.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, languages, and customs. The fourth is the fact that the United States is a free nation. It is a land of liberty, where every man is free to follow his own path. The fifth is the fact that the United States is a powerful nation. It has a strong military, a powerful economy, and a great influence on the world. The sixth is the fact that the United States is a nation of hope. It is a land of opportunity, where every man can make his own future. The seventh is the fact that the United States is a nation of progress. It is a land of innovation, where new ideas are constantly being developed. The eighth is the fact that the United States is a nation of peace. It is a land of harmony, where every man is free to live in peace with his neighbor. The ninth is the fact that the United States is a nation of justice. It is a land of fairness, where every man is treated equally under the law. The tenth is the fact that the United States is a nation of love. It is a land of compassion, where every man is free to love his neighbor as himself. These are the ten great facts of the history of the United States. They are the facts that have made it a great nation, and they are the facts that will continue to make it a great nation in the future.

Fifteen were added to the membership of the church in 1809, and the same number in 1819. William Osgood and Wyllis Goodell were chosen deacons in 1811. Captain Elisha Lord continued to lead the singing. Mr. Abishai Sharpe was excused from paying his assessment for meeting house repairs on condition that he teach a singing school two evenings a week through the season.

Reverend Walter Lyon remained in charge of the Abington church till his death in 1826. His habits of order, discipline and exactness continued through life; his clock and desk were never moved from the spot selected for them on his first occupation of the ministerial homestead. He left a generous bequest to the society, and gave liberally to benevolent objects. Reverend Charles Fitch, a noted revivalist, was installed pastor in 1828. A very powerful revival was experienced in 1831, in connection with "a four days' meeting." Thirty-three persons united with the church the following January; fifty-nine during the pastorate. He was followed in 1834 by Reverend Nathan S. Hunt, who retained the charge eleven years. Abington's usual placidity was greatly disturbed during his ministry by a controversy about building a new meeting house. After the heat of the controversy had passed away, a compromise was effected, and the society voted to repair the old meeting house thoroughly. Repairs were accomplished to general satisfaction, and the renovated house has since been maintained in excellent condition, the oldest church edifice now occupied in Windham county. George Sharpe succeeded to the position of chorister. Elisha Lord and William Osgood, Jr., were chosen deacons in 1831. A Sabbath school was organized in 1826, Deacon Wyllis Goodell, superintendent.

Nathan S. Hunt was installed pastor of this church, February 11th, 1834, and was dismissed April 30th, 1845. Following that time Reverend Edward Pratt supplied the pulpit about four years. He was followed by Reverend Sylvester Hine, who supplied for a time about 1850. Reverend Henry B. Smith was installed January 13th, 1852, and after a considerable pastoral service was dismissed August 26th, 1863. Reverend George H. Morss was ordained and installed May 11th, 1864, and was dismissed November 1st, 1866. An interval of supply then occurred. David Breed, of Windham, began preaching about 1868, and continued until June, 1872. Daniel Frost, of Dayville, supplied





the vacancy at this and other times, when the church was without a pastor. Andrew Sharpe also supplied for a time. Andrew Montgomery followed, from the early part of 1875 to the spring of 1880. Reverend H. M. Bartlett, of Pomfret, supplied the pulpit in 1880, and Reverend Stephen Carter, of Westminster, supplied at a later date. Reverend Daniel J. Bliss came to the church in June, 1884, and remains at the present time. A parsonage was built in 1852. The present house of worship claims the honor of being the oldest one in the state, having been built in the year 1751, and is still in a good state of preservation. The membership of the church at the present time is about ninety.

Meetings were held here by the Second Advent people about the year 1844. In that year they were held in a school house. They were begun and for several years conducted under the leadership of Doctor Huntington, of Brooklyn. A vacant store was obtained and fitted up with seats, and this was used until about 1864, when a chapel was built in the neighborhood. This was occupied until the fall of 1874, when it was disposed of, and a new church built about a mile to the west of the former site. This is now standing and in use, and is a very neat edifice. Doctor Huntington continued to serve the church many years. Elder Carpenter preached here in connection with his labors in the Second Advent church at Danielsonville for a number of years. Elder Hezekiah Davis was settled as pastor of this church from 1874 till about the year 1882. He was followed by Elder Albert Johnson, who remained till about two years since, after which no settled pastor has been in charge. Elder Card, from Rhode Island, and others supplied for brief periods. The present membership of the church is about fifty. A Sunday school has been in active working order most of the time since the time of Elder Davis, and was in operation part of the year previous to that.

The Church of the Messiah, an Episcopal branch from the church at Pomfret, was erected in Abington in 1882 and 1883. Episcopal services were commenced here in 1881. A lot was donated by Miss Sarah C. Howard, and the church was erected upon it. Some of the timber and furniture from the old house at Pomfret were used in this new house, and funds for building were largely obtained by contributions from the people of the diocese. The house was consecrated November 20th, 1883. As far as church organization and ministerial supply is concerned it is a part of the parish of Pomfret.





In 1793 a number of the inhabitants of Abington formed a "Propriety" for the purpose of establishing a library here. This was called the Social Library of Abington. Walter Lyon was the first librarian. A hundred volumes were soon procured. The price of a share was stated at twelve shillings. The instructive element here was too heavy for the palate of the young, and in 1804 a "Junior Library" was formed, with John Holbrook, librarian. This contained some ninety volumes of light literature of the day. In 1813 the literary spirit of Abington organized a Ladies' Library of which Alatheia Lord was librarian. Seventy dollars were promptly raised and invested in books. An admission fee of three dollars and an annual tax of twenty-five cents was agreed upon to furnish funds. New members were from time to time admitted, and many valuable books bought. In 1815 a union of the Social and Junior libraries was effected and these became the United Library of Abington.

With the multiplication of newspapers and magazines these libraries were less needed than they were at first, and in the course of the next quarter of a century they had fallen into neglect. The Abington Ladies' Library for many years retained its place and power as a factor of culture in the town. The United Library of Abington also maintained its hold upon life until a revival of interest in its cause came about and a few years since the Ladies' Library was consolidated with it and the new Social Library thus formed was endowed with some seven hundred volumes. This library has been maintained to the present time, and is in a prosperous condition. Some of the old books still remain in it. A building was erected for its accommodation about 1886. It stands near the Congregational church, on the Common. It has a library room and another room for meetings. The building cost about \$1,500, of which Mr. Sabin Chase, of Waterbury, contributed \$500. The library contains about one thousand volumes.

Some manufacturing is carried on in Abington, though not enough to make that industry a prominent feature of the locality. Albert Smith carries on the manufacture of brooms. Carriages are manufactured by William Brayton. The manufacture of road machines was carried on here a few years since, by George W. Taft. He began experimenting in these machines as early as 1873, since which time he has taken out a number of patents, developing the "New Model Champion." He began manufac-



turing in 1882. The growth of the business for five years is shown by the number of machines manufactured each year, which was 6, 100, 250, 400, 1,800. The number last mentioned were produced in 1886, when Mr. Taft had become associated with a firm at Kennett Square, Pa., and in the latter part of that year he removed his works to that place.

Of one of the conspicuous representatives of this locality we have the following mention to make:

Charles Osgood was born in Pomfret, Abington Society, March 29th, 1811, and died December 5th, 1888. With the exception of a residence of five years in Putnam, he lived on the homestead which had been in possession of the Osgood family since the year 1747.

Mr. Osgood's ability and integrity recommended him to positions of trust and responsibility. For five terms he represented the town of Pomfret in the legislature, and was an influential member. He was chairman of the state prison committee, and was the author of the bill he introduced, which passed the legislature, giving to the prisoner a deduction of five days from his term of sentence for each month of good behavior.

Previous to the Presidential election in 1864, Governor Buckingham sent Mr. Osgood south to receive the votes of the soldiers in some of the Connecticut regiments.

He was one of the founders of the Windham County Agricultural Society in 1852, and for several years was its corresponding secretary and afterward its president. For nearly twenty years he was acting school visitor. To him were chiefly due the select schools that in successive years were of benefit to the young people of Abington.

Mr. Osgood married in 1838, Lucy Holbrook, daughter of John Holbrook, of Abington, a member of the Windham county bar. Mrs. Osgood died in 1885. They have left two sons and three daughters.



## CHAPTER XXV.

### THE TOWN OF BROOKLYN.

Facts and Figures.—Movement of Settlers.—Richard Adams.—Isolated Settlers.—Division of Vacant Lands.—The Stoddard Tract.—Heterogeneous Settlement.—A Minister Employed.—Organization of "The Society taken out of Pomfret, Canterbury and Mortlake."—Becomes Brooklyn Parish.—The Town Chartered.—List of Inhabitants.—Business and Public Questions.—The County Seat Moved Here.—Brooklyn Newspapers.—Putnam and the Wolf.—General Putnam.—Godfrey Malbone.—Roads and Bridges.—Manufacturing Enterprises.—School Accommodations.—Church History, early and late.—Banks.—Insurance Company.—Agricultural Society.—Creamery.—Decline of Manufactures.—Biographical Sketches.

THE township of Brooklyn, the shiretown of Windham county, is centrally located, with Pomfret on the north, Killingly and Plainfield on the east, Canterbury on the south, and Hampton on the west. The area of the town is about thirty square miles, its width from north to south being about five miles and its length from east to west about six miles. It has one central village, which contains the county buildings, churches, stores and shops, and is very handsomely shaded and ornamented. The northern part of the town is hilly, while the southern part is marshy and rolling. The Quinebaug sweeps its eastern border all the way, and Blackwell's brook traverses the town from the northwest part to the southern border. No railroad infringes upon Brooklyn territory, but convenient communication with the world is afforded by stage line to Danielsonville about three miles from the central village. The population at different times has been: 1800, 1,202; 1840, 1,488; 1870, 2,355; 1880, 2,308. Grand list, 1845, \$23,866; 1887, \$1,451,404.

In 1703, Richard Adams, of Preston, obtained, for two hundred pounds, from Major Fitch, a deed of three thousand acres of wilderness land, south of Blackwell's tract. Its bound began at the junction of the Five-Mile and Quinebaug rivers, extending west on Blackwell's line to a pine tree marked B, by the side of Blackwell's brook, and beyond it; thence south four hundred



## THEORY OF THE EARTH

The theory of the earth is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features. The theory of the earth is based on the study of the earth's structure and the forces which have acted upon it. It is a science which is constantly developing and changing as new discoveries are made.

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and eighty perches; thence east to the Quinebaug, where Beaver brook empties into it. Richard Adams, Jr., appears to have made a settlement on this tract, even before the deed of conveyance was executed, and was the first settler within the limits of the township granted to Blackwell, and the present town of Brooklyn. His wife was a daughter of Daniel Cady, of Aspinock. Their homestead was in the depths of a dense wilderness, much infested with wild beasts and Indians, about a mile southeast of the site of the present Brooklyn Green. A colony of beavers held possession of the brook adjoining. Richard Adams was numbered with the inhabitants of Plainfield in 1701; in 1703 assisted in the organization of Canterbury, and was claimed for many years as an inhabitant of that township.

A strip of land south of the Adams tract was purchased of Major Fitch by John Allen, of Aspinock, 1703, and conveyed by him, in 1705, to his son Isaac, who soon took personal possession. John Woodward settled south of Allen and north of Canterbury line in 1706. In 1707 Edward Spalding, of Plainfield, bought land north of Canterbury bounds, at the foot of Tatnick hill, and there settled with his family. These four families were for several years the only white inhabitants within the limits of Blackwell's patent. Richard Adams and his neighbors were left unstated to any township for several years—a few isolated families remote from settlements and civilization. They paid rates to Canterbury and attended religious worship there when practicable. Communication with the outside world was difficult and sometimes dangerous. The road from Canterbury to Woodstock passed near Edward Spalding's house, which soon became a place of entertainment for travelers—his first barrel of rum coming up from Norwich on horseback, lashed between two poles and dragged behind the rider.

The Adams tract was divided after a time into eight equal and parallel allotments, running from east to west, and made over to the seven children of Richard Adams, of Preston—Richard, Jr., receiving a deed of two lower allotments in 1712. Twenty-five hundred acres west of the Adams tract were secured by Captain John Chandler, 1707. The several tracts held by Fitch, Blackwell, Stoddard and Chandler were left vacant and neglected till the death of Sir John Blackwell, when the Mortlake manor fell to his son, and was sold by him to Jonathan Belcher, of Boston, April 3d, 1713. A highway was laid out from north to



south. Two noble farms or manors, called Kingswood and Wiltshire, were laid out for Mr. Belcher's own occupation. "For the promoting of public good and the better settling of the land," large tracts were sold—fourteen hundred acres on the Quinebaug to Governor Saltonstall, five hundred acres to Samuel Williams, of Roxbury, and three hundred to Mr. Belcher's brother-in-law, William Foye. A public training-field was reserved between one of Foye's farms and Nantasket brook. About twelve hundred acres were left in forest and meadow for future disposal.

In 1714 the vacant land between Pomfret and Canterbury was divided between these townships, and thus the land south of Mortlake, owned by Adams, Chandler and Stoddard, came under the jurisdiction of Pomfret. Richard Adams was chosen selectman in 1715, and by a very clear vote, the town made over to him all their right and title to his land as to property. The settlement of this section was somewhat quickened by its annexation to Pomfret. Daniel Cady, of Killingly, father of Mrs. Richard Adams, bought six hundred acres of land near Tatnick hill, of Jabez Allen, in 1714, and settled there with a large family of sons and daughters. James Cady, of Marlborough, purchased land of Richard Adams in 1716. John, Joseph and Daniel Adams then took possession of their allotments, and threw part of them into market. Sixty acres now included in Brooklyn village were sold by Joseph Adams in 1718, to Samuel Spalding. John Adams sold homesteads to Jabez Spicer, John Hubbard, Daniel Adams, a farm to Samuel Head. The twenty-five hundred acres of land between the Adams and Stoddard tracts were sold by Captain Chandler for £190, to Joseph Otis, of Scituate, in 1715. Its eastern half was sold out in farms to the Reverend Ebenezer Williams, Ebenezer Whiting, Samuel Spalding, Jonathan Cady and Josiah Cleveland, in 1719; the western half was purchased by Stephen Williams, Joseph Davison, and Joseph Holland, in 1723. The Stoddard tract remained for many years in the hands of its non-resident owner, save a few hundred acres, sold in 1719 to Abiel Cheney, Benjamin Chaplin, of Lynn, Samuel Gardner and Samuel Pellet. Chaplin and Pellet also purchased land of Major Fitch, and were the first settlers of the southwestern corner of Pomfret.

About twenty families had gathered in the south part of Pomfret by 1720. Their position was somewhat peculiar. A dis-



tinct, independent township lay between them and the main settlement, and had to be traversed by them on their way to public worship, town meetings and trainings. The long journey over rough roads, which they had not the power to mend or alter, was "exceedingly difficult and next to impossible, and children were compelled a great part of the year to tarry at home on the Lord's day." Some of the residents in the south part of this region maintained church relations in Canterbury, so that the charge was divided between the Reverend Messrs. Williams and Estabrook, who visited the people, watched over them, and established a monthly lecture in the neighborhood, which was continued for some years.

In 1721 the inhabitants of this section were: James Cady, Joseph Adams, Isaac Adams, Daniel Adams, John Adams, Ezekiel Cady, Daniel Cady, Jonathan Cady, Ezra Cady, John Cady, Daniel Cady, 2d, Samuel Spalding, Isaac Allen, Josiah Cleveland, Joseph Holland, Ezekiel Whitney, Henry Smith, Ebenezer Whiting, John Woodward, Jabez Spicer, Jonas Spalding, John Hubbard, John Wilson, Samuel Gates, Samuel Shead.

In 1728 this tract lying between Pomfret on the north and Canterbury on the south had upon it thirty-two inhabitants. This section comprehended then about eight thousand acres, and had a rate list of £2,000. The people sought incorporation as a town, but failed to obtain a charter. They next employed a minister, Mr. William Blossom; Pomfret, within whose jurisdiction most of the lands lay, giving the people here freedom from paying ministerial rates, on account of their remoteness from the church in that town. An ecclesiastical society was chartered in May, 1731, included in the limits, described as follows: "Bounded east with Quinebaug river, west with Windham line, north with the ancient and first bounds of the towns of Pomfret and Mortlake, and from thence extending south to a line run and described by Mr. Josiah Conant, surveyor, . . . . September 4, 1731, . . . . east and west across the bounds of Canterbury, and parallel with Canterbury south line; said line . . . . to be the south bounds of said parish." The new society held its first meeting November 23d, 1731. A meeting house was built in 1734, a few rods northwest of the site of the present Congregational house of worship in Brooklyn. Two and a half acres of land, now included in Brooklyn Green, were soon after conveyed by Mr. Spalding to the society for a meeting house

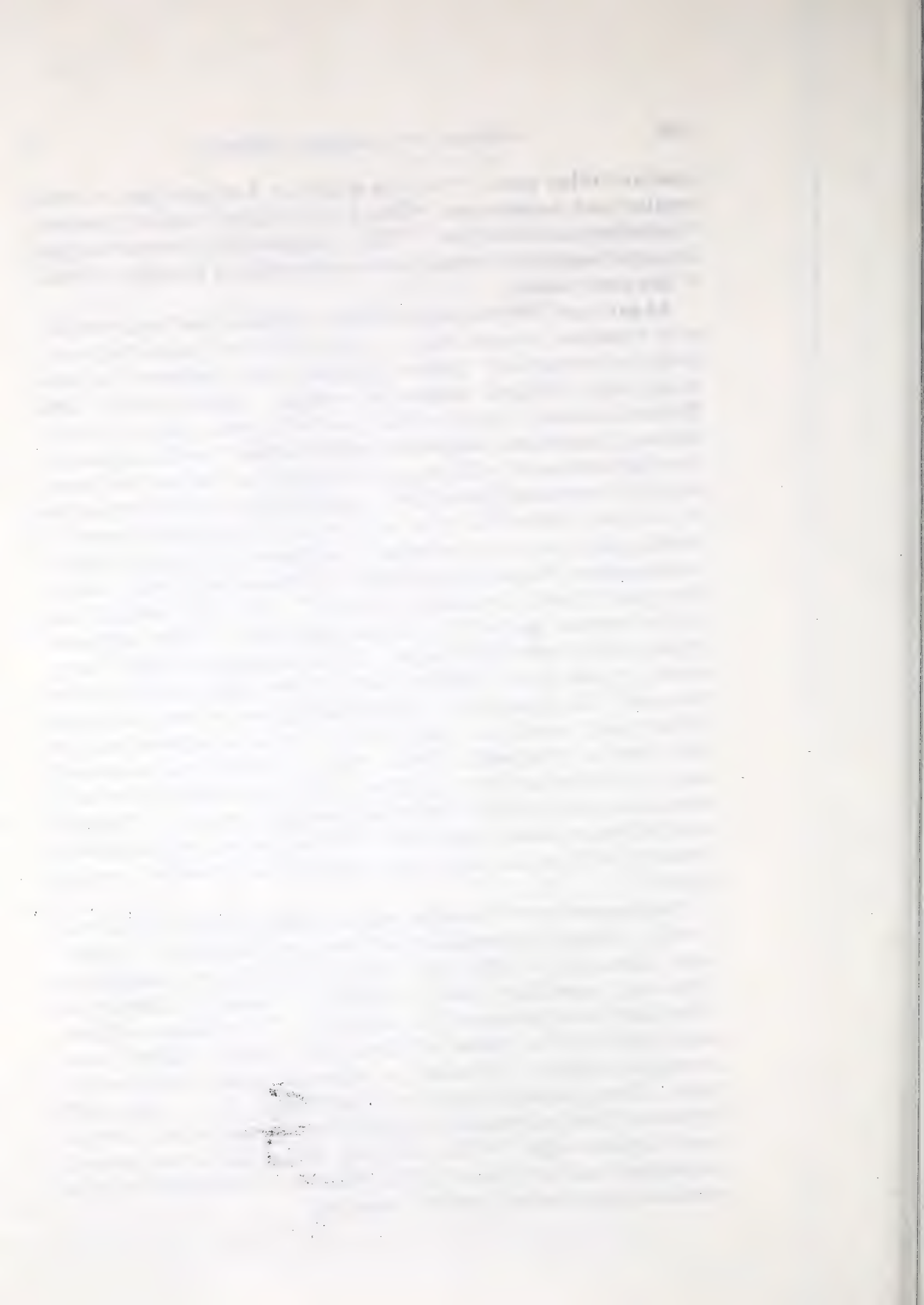




spot and other uses. The title which at first attached to this section and society was "The Society taken out of Pomfret, Canterbury and Mortlake." This elongated title was exchanged by act of assembly for the more concise title of Brooklyn, which it has since borne.

As early as 1723 the people of this neighborhood received liberty from the general court to form a distinct train-band company by themselves. Samuel Spalding was confirmed as lieutenant and Richard Adams as ensign. October 13th, 1724, Richard Adams, "for love and good-will borne unto his well-beloved friends and neighbors, inhabitants of south addition to Pomfret and north addition to Canterbury, as also for the necessity of a convenient place for a training-field and the setting up of a school house, did give and grant, for the public use of a training-field, unto the aforesaid inhabitants and their heirs, a certain parcel of land lying within ye aforesaid additions, west of the country road, containing one acre." This land was laid out in the western part of Mr. Adams' allotment, a mile southeast of the site of Brooklyn village. At the same date, Daniel Cady, moved by the same considerations of love, good will and affection and "the necessity of a convenient place to bury ye bodies of the dead among us," did give and grant a certain tract of land, east of Blackwell's brook, "for ye public and necessary use of a convenient burying-place to the inhabitants of the additions aforesaid, and their heirs and assigns forever." This gift was laid out as above designated, south of the site of the present Brooklyn village, and still forms a part of the Brooklyn burying ground.

The prosperity of Brooklyn parish under the new *regime* was greatly checked by prevalent sickness and mortality. A pleuratic distemper in 1753 was followed in 1754 by a malignant dysentery, especially fatal to children. Scarcely a family in Windham county escaped the scourge. Two children of Reverend Abel Stiles, three of Reverend Marston Cabot, were among its victims. In Brooklyn, where it raged with great violence, about seventy deaths were reported. Mr. Avery, still apparently the only medical practitioner in the vicinity, ministered day and night to the sick and dying till he was himself prostrated and overcome by the disease. The death of this excellent minister was greatly mourned.



The township of Brooklyn received a charter from the assembly in May, 1786, to organize as a town. The first town meeting was held in its much esteemed meeting house, June 26th, 1786. Colonel Israel Putnam was called to the chair. Seth Paine was chosen town clerk, treasurer and first selectman; Andrew Murdock, Asa Pike, Daniel Tyler, Jr., and Joseph Scarborough, selectmen; Peter Pike, constable; Ebenezer Scarborough, Abner Adams, Joshua Miles, Jedidiah Ashcraft, Jr., Salter Searls, Nathan Witter, Joseph Davison, Samuel Williams, Stephen Frost, James Dorrance, Elisha Brown, Reuben Harris, surveyors; John Jefferds, Ebenezer Gilbert, fence viewers; Abijah Goodell, Isaac Cushman, tithing men. The bounds of the town were at first identical with those of the previous society, but twenty-four hundred acres were soon released to Hampton. Seth Paine was appointed to agree with the agents of Canada parish on a straight line between Brooklyn and the new town, and consent that they may have as much land as prayed for if they will maintain the poor. The Quinebaug formed the eastern bound. North and south lines remained as previously settled. Pomfret was allowed to retain a projection on the southwest, now Jericho, on the supposition that it would never be able to pay its own expenses. It was voted that the town line should be also the society line, and the pound already built near Doctor Baker's be a town pound. Highway districts were soon laid out, and labor paid for at three shillings a day for a man and team in the spring, and two-and-six-pence a day in the fall. A half-penny rate was voted for the support of the schools. A rate list made in 1788, shows the following names of taxpayers in the town, and the ratable estates amounted to £9,338, 10 shillings, 2 pence.

Adams, Samuel, William, Asaph, Lewis, Ephraim, Philemon, Shubael, Abner, Noah, Willard, Peter, Ephraim, Jun.; Allyn, Jabez, John, Joseph; Allen, Parker; Ashcraft, Jedidiah, John, Jedidiah, Jun.; Alworth, James, William; Aborn, James; Baker, William, Doct. Joseph, Joel, Stephen, John, Erastus, Joseph, Jun.; Brindley, Nathaniel; Butt, Samuel; Brown, Shubael, Alpheus, Jedidiah, John; Bowman, Elisha, Walter; Barrett, William; Bacon, Joseph, Asa, Nehemiah; Benjamin, Barzillai; Cushman, William, William, Jun., Isaac; Clark, Moses, Daniel, Caleb; Cleveland, Davis, Joseph, Elijah, Phillips, Phinehas; Cady, Gideon, Ezra, Jonathan, Uriah, John, Phinehas, Ebenezer, Benjamin, Asahel, Nahum, Nathan, Daniel, Widow Lydia, Elia-





kim; Copeland, William, Asa, Joseph, Jonathan, James; Chaffee, Ebenezer; Collier, Jonathan, Asa; Cogswell, Nathaniel; Cloud, Norman; Chapman, Amaziah; Darbe, Ashael, William, Alpheus; Downing, Jedidiah, David, Ichabod, James; Denison, David; Davison, Joseph, Joseph, Jun., Peter; Dorrance, James; Davis, Samuel; Davidson, William; Eldredge, James, Gurdon; Eaton, Ezekiel; Fasset, Elijah, Josiah, Joab, John; Foster, Daniel; Fling, Lemuel; Frost, Stephen; Fuller, John, Josiah; Fillmore, William; Goodell, Abijah, Alvan; Gilbert, Rachel, Joseph, Eleazer, Benjamin, Jedidiah, John; Geer, John; Herrick, Benjamin, Rufus; Howard, Charles; Hubbard, Ebenezer, William, Benjamin, Jun.; Hutchins, Isaac; Hewitt, Stephen, Increase; Harris, Samuel, Reuben, Paul, Amos, Ebenezer; Hancock, John; Hide, Jabesh; Holmes, Nathaniel; Jefferds, John; Joslin, David; Ingalls, Samuel; Kendall, Peter, John, David; Litchfield, Eleazer, John, Israel, Uriah; Mumford, Thomas; Miles, Jesse, Joshua, Thomas; Murdock, Andrew; Malbone, John; Merrett, Charles, Thomas; Morgan, Roswell; Mason, Shubael; Medcalf, Hannah; More, Daniel; Putnam, Daniel, Peter Schuyler, Israel, Jun., Reuben; Pike, John, Joseph, Peter, Jonathan, Asa, Willard; Paine, Simeon, Seth, Jun.; Delano, Seth, Daniel, Benjamin; Prince, Timothy, Timothy, Jun., Abel; Pierce, Benjamin; Preston, Jacob; Palmer, Elihu, Thaddeus; Pettis, Joseph; Pellet, Jonathan; Pooles, Amasa; Rowe, Isaac; Smith, William, Thomas; Stanton, Thomas; Stevens, John; Storrs, Dinah; Scott, William; Searls, Daniel, Salter; Scarborough, Ebenezer, Jeremiah, Joseph, Samuel; Stowel, Calvin; Shepard, Josiah, Benjamin; Spalding, Abel, Ebenezer, Caleb, Rufus, Ebenezer, Jun.; Shumway, Ebenezer; Staples, Abel; Tracy, Zebediah; Tilley, James; Tyler, Asa, Daniel, Daniel, Jun., Oliver; Thayer, Elijah; Wheeler, Timothy, Job; White, Joseph; Weaver, Remington, John; Wilson, Samuel, Ignatius; Williams, Stephen, Samuel, Jun., Roger Wolcot, Asa, Martha, Marian, Job, Joseph, Samuel, Samuel, 2d; Witter, Nathan, Jun., Nathan, Josiah; Withy, James, Hazael, Eunice; Weeks, Ebenezer, Anna; Wood, Benjamin; Woodward, Ward, Peter.

Among the business enterprises carried on in this town between the close of the revolution and the close of the century might be named a grist mill by William Baker, a saw mill by Stephen Baker, saw and grist mills by Daniel Clark, fashionable store by Frederic Stanley, general merchandise by Gallup &





Clark and George Abbe & Co., hat manufacture by Eleazer Mather, clothiery business by Daniel Rowe, cooperage by Vine Robinson, a distillery of cider brandy by Doctor John Cleveland, succeeded by George Abbe. This was a period of growth, but it closed with decline, so that the census of 1800 showed a loss of over a hundred in the population.

With increasing business and influence, however, Brooklyn sought with the greater earnestness to gain those administrative prerogatives which she believed due to her central position in the county. A petition to form a new county of the northern towns, with Pomfret for its seat of government, had gained no favor when, in 1786, it was urged before the assembly. Believing that her claim would be recognized as the central town of the county, Brooklyn took the lead in 1794, in inviting all the towns interested in the movement to meet at Jefferd's tavern for further discussion and renewed action. Delegates from all the invited towns were present and unanimously agreed "that the northeast part of Windham county was greatly aggrieved at being obliged to go so far to attend courts and to obtain justice." A forcible representation of the views and wishes of these delegates, presented to the assembly, produced such an impression that a large majority of the lower house voted to consider the premises, but were overruled by a vote of the council. Brooklyn, however, did not give up the idea, but improved the opportunities that came to her, and a quarter of a century later had the satisfaction of seeing the courts of the county removed to her central village.

The people of Brooklyn appear to have been alert in the administration of their local government, and entertained a high standard of popular virtue. In her by-laws she expressly enjoined "that only two neat cattle to a family should be allowed to run at large." A health committee was instituted in 1810, which was instructed to procure the most skillful physician in case the spotted fever should appear. Perhaps, as a further preparation for this dreaded visitant, a hearse house and harness were procured; also a pall and a trunk to keep it in, and a committee appointed in each district to superintend at funerals, and form rules for promoting order and regularity on such occasions. The selectmen were required to ascertain, by personal investigation, "who are and who are not furnished with Bibles,



as the law directs," and if any families were found deficient and not able to procure them, to provide and distribute the same.

The brigade review, which was held here in September, 1812, was a very notable and brilliant affair. Five regiments of foot and one of horse participated in military exercise, the company altogether comprising "at least 2,500 troops and four times as many spectators, presenting something of a warlike appearance." It was considered the greatest gathering, in point of numbers and glittering array, ever witnessed in Windham county, and doubtless had its influence in stimulating the war spirit and encouraging enlistment for the war which was then opening with Great Britain. The village of Brooklyn at that time contained about twenty dwelling houses and two mercantile stores. Adams White, Jr., had charge of the first post office. Noted taverns were kept by Phineas Searls, P. P. Tyler and Captain Eleazer Mather. Though so energetic and prosperous, Brooklyn continued to lose by emigration of her sons and citizens to other fields of enterprise and activity.

The removal of the county courts to this town marked a new era in its history. Prosperity again perched upon its banners for a time. In response to petitions from the northern towns of Windham county for the removal of the county seat to a more central and convenient point, a committee was appointed by the assembly to investigate the matter. On their report the assembly, May 27th, 1819, provided that if suitable buildings should be erected in Brooklyn within three years from that time, without expense to the county, and in location and general plans approved by a committee of the county and superior courts, the courts and jail should be held there thenceforward. Brooklyn now put forth earnest efforts to secure the erection of the necessary buildings. Six thousand dollars were required, and Brooklyn pledged \$2,500 of it. The balance was raised in other towns and by voluntary subscriptions in this and other towns outside of amounts raised by tax. On the 26th of July, 1820, the court house and jail were approved and accepted by the proper committee, and at the same time a special court of common pleas was organized, Judge David Bolles presiding. The village now gained in importance rapidly; a newspaper, a bank and a fire insurance company were added to the institutions which soon gathered around the county seat.



The history of newspaper enterprises in Brooklyn is a thing of the past. Its chapter seems to have closed, and only the vicissitudes of the future may reveal whether it is closed forever or not. The opening of the chapter was suggested by the removal of the courts to this town. The *Independent Observer and County Advertiser*, a small paper with a big name, sent out its first issue from Brooklyn, Monday, July 1st, 1820, by Henry Webb, printer and publisher. Samuel and Horatio Webb were also associated in this enterprise—the former having previously published newspapers in Norwich and Windham. The *Observer* surpassed the waning *Herald* in size and general appearance. The paper was fairer and the print clearer. It manifested a good degree of enterprise in securing public and local intelligence. Literary readers were regaled with a variety of original and selected poems, and one of Brockden Brown's most harrowing complications administered as a serial. Samuel Webb acted as general agent. Its circulation was reported as "pretty general in all parts of the county." The *Observer* was superseded in 1826 by *The Windham County Advertiser*, published by John Gray, who gave place in a year to Mr. J. Holbrook. This paper attained the greatest age and most general circulation as a county organ of any published in Brooklyn. It was followed in 1835 by *The Windham County Gazette*, published by Messrs. Carter and Foster, which was maintained for several years. Public exigencies and rising reforms called out several short-lived newspapers, viz.: *The People's Press* devoted the advancement of anti-Masonry; the *Unionist*, an anti-slavery journal, edited by C. C. Burleigh and supported by Arthur Tappan; *The Windham County Whig*, *The Harrisonian*, a campaign paper, published by Edwin B. Carter in 1840, and one or two others, whose names have perished with them. Mr. Joel Davison, of Killingly, served as news carrier during the latter days of these papers, taking them and other periodicals all over his route in baskets and bundles suspended from his stalwart shoulders.

The history of this town would be imperfect without reference to some of the prominent men who in early times belonged to it. Most conspicuous of such stands the name of General Israel Putnam. But it is not our privilege here to give any formal sketch of his life, since that is worthy of a much more full treatment than space would permit us to give, and, on the other hand, a mere outline of his life would be but a repetition of



The following is a list of the names of the members of the American Medical Association, as reported in the official directory for the year 1910. The names are arranged in alphabetical order, and are given in full, including the name of the state or territory in which the member practices. The names are given in the order in which they appear in the directory, and are not necessarily in the order of their rank or position in the Association. The names are given in the order in which they appear in the directory, and are not necessarily in the order of their rank or position in the Association. The names are given in the order in which they appear in the directory, and are not necessarily in the order of their rank or position in the Association.

what is already before the world in publications almost without number. But the name of a character so conspicuous in the history of the nation cannot be "hid under a bushel" in the annals of the township in which he lived. His name frequently appears in the history of the action of this and other towns of the county about the revolutionary period. A native of Salem, Mass., he had in early life removed to a farm in Mortlake, and was there engaged in the peaceful pursuits of agriculture when the stirring events of war aroused him to action and gave the occasion to the latent powers within him to develop as the hero which he proved himself to be. Born to be a leader, and endowed by nature with an intrepidity which was blind to danger, he could not long remain in obscurity. Among the exploits which have been immortalized with his name, the story of his adventure with the wolf, though the actual scene of it was in the adjoining town of Pomfret, seems entitled to preservation here. In general features it is as follows:

Wolves had abounded in every Windham county town at their first settlement, but had gradually disappeared with advancing civilization. Indians Tom and Jeremy had routed them in Plainfield and Killingly. Woodstock's last reported wolf was shot by Pembascus in 1732; Ashford's succumbed in 1735; leaving Pomfret's in sole possession of the field. A craggy, precipitous hill-range, bristling with jagged rocks and tangled forests, south of the Mashamoquet, and between the Newichewanna and Blackwell's brook, was her favorite place of residence, where she enjoyed the privilege of entire seclusion and easy access to the richest farms of Pomfret and Mortlake. For years this creature ranged the country. There was not a farm or door yard safe from her incursions. Innumerable sheep, lambs, kids and fowls had fallen into her clutches. Little children were scared by her out of sleep and senses; boys and girls feared to go to school or drive the cows home; and lonely women at night trembled for absent husbands and children. In summer she was wont to repair to wilder regions northward, returning in autumn with a young family to her favorite haunt in Pomfret. These cubs were soon shot by watchful hunters, but the more wary mother resisted every effort. She evaded traps, outwitted dogs, and made herself, in the words of her biographer, "an intolerable nuisance." Israel Putnam's farm was only separated by a deep, narrow valley from her favorite hillside. This young farmer



had devoted himself to the cultivation of his land with much skill and energy, and within two or three years had erected a house and outbuildings, broken up for corn and grain, set out fruit trees, and collected many valuable cattle and sheep. This fine flock soon caught the fancy of his appreciative neighbor, and one morning some "seventy sheep and goats were reported killed, besides many lambs and kids torn and wounded." Putnam was greatly exasperated by this loss and butchery. He was not one to submit tamely to such inflictions. From his boyhood he had been distinguished for courage and reckless daring. He was a bold rider, a practiced and successful hunter. He had a bloodhound of superior strength and sagacity. His stock was very dear to him, and he resolved at once to rid Pomfret of this nuisance. With five of his neighbors he agreed to hunt the wolf continuously, by turns, till they had caught and killed her.

How long they watched and waited is not known. The final hunt is believed to have occurred in the winter of 1742-43. A light snowfall the night preceding enabled the watchful hunters to trace the wolf far westward over hill and valley, and thence back to her lair in Pomfret. The report of their success in tracking the enemy had preceded them, and men and boys, with dogs and guns, hurried out to meet the returning hunters and join in the pursuit and capture. The track led onward into the heart of that savage fastness, never before penetrated by white man. John Sharpe, a lad of seventeen, grandson of the first William Sharpe, of Mashamoquet, ran, boy-like, in advance of the others, following the trail up the icy crag as it wound on between overhanging rocks, gnarled stumps and fallen tree trunks, to a small opening among the granite boulders of the hillside—the mouth, apparently, of a narrow cave or passage, tunneling far down into the depths of the earth. A joyful shout from the lad announced the discovery of the wolf's hiding place. The news soon spread through the neighborhood, bringing new actors and spectators. Great was the interest and excitement. The wolf was *trapped*, but how could she be *taken*? The day was spent in fruitless efforts to force her from her position. Hounds were sent in, but came back cowed and wounded. Straw and brimstone were burned in the cavern's mouth without effect. Secure in her rock-bound fortress, the enemy disdained to parley or surrender. In the perplexity of the hour, as darkness was drawing on, some one suggested that the stalwart and courage-

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of academic interest, but also a matter of practical importance. The study of the history of the English language can help us to understand the development of the English language and to see how the English language has changed over time. This can be useful in many ways, such as in the study of literature, in the study of the history of the English language, and in the study of the English language in general. The study of the history of the English language can also help us to understand the relationship between the English language and other languages, and to see how the English language has been influenced by other languages. This can be useful in many ways, such as in the study of the history of the English language, in the study of the English language in general, and in the study of the relationship between the English language and other languages. The study of the history of the English language can also help us to understand the development of the English language and to see how the English language has changed over time. This can be useful in many ways, such as in the study of literature, in the study of the history of the English language, and in the study of the English language in general. The study of the history of the English language can also help us to understand the relationship between the English language and other languages, and to see how the English language has been influenced by other languages. This can be useful in many ways, such as in the study of the history of the English language, in the study of the English language in general, and in the study of the relationship between the English language and other languages.



ous young Putnam be sent for. It was done, and with dog and gun he instantly obeyed the summons. Appearing on the scene, he declared that the wolf must be routed at all hazards, and that without delay. The dog was sent in, but he would not go. The negro was directed to go in, but he dared not do it. No one wanted to undertake the venture of bearding the lion in his den. But Putnam himself was ready for the onset. Remonstrance and representation of danger were unheeded. Divesting himself of coat and waistcoat, with a rope fastened around his body and a blazing torch in his hand, he slowly crawled down the black, icy, narrow passage into the cavern where the wolf stood at bay, and there in the farthest extremity he beheld the glaring eyeballs of his terrified adversary. Drawn back by those without, he descended a second time with torch and weapon, and with one dexterous shot brought down the wolf as she prepared to take defense, "and the people above, with no small exultation, dragged them both out together."

Working on his farm until the events of the French war called him to action, he entered the service in 1755 as second lieutenant of a company; was captain of a company raised by him in 1756 and placed in guard service at Fort Edward, and in 1758 was promoted to the rank of a major. Returning to his farm, he continued to take active interest in the drilling of the militia and making preparations for defense in case of war. Thus employed on his farm, he received the news of the collision of the British troops and the provincials at Boston while in the field plowing on the morning of April 20th, 1775, the day after the event. The country was rising to arms, and Putnam, leaving his son to unyoke the oxen from before the plow, hastened at once to take his place at the head of the militia, of whom he had already been made colonel. The story of Bunker Hill probably contains no more prominent figure than that of Putnam. For his distinguished services there he was promoted to the position of fourth major general of the American army. After serving throughout the war, he retired for a few years to his home in Brooklyn, where he closed his life.

Always a respecer of religion, long a member of the church, he was drawn with advancing years to a deeper appreciation of spiritual things. In the words of one with whom he had talked intimately, "Death, whom he had so often braved on the field of battle, had no terrors to him on his dying bed, but he longed to





depart and be with Christ." He died May 19th, 1790, after two days' illness. His funeral was the most imposing ceremonial that Windham county had ever witnessed. It was held at the Congregational meeting house, by the Reverend Doctor Whitney, and Doctor Waldo pronounced a eulogium in behalf of the Masons, who, with the military companies, took part in the obsequies. An inscription prepared by President Dwight of Yale College was engraved on a monumental slab which marked his resting place, and the same has been repeated upon the new monument which has been erected to his memory. The old slab had been so much disfigured by relic hunters that it was barely legible, and was indeed a disgraceful monument of a reprehensible custom. A bronze equestrian statue was erected by the state in the middle of the village of Brooklyn to the memory of Putnam. It was unveiled amid imposing military and civic procession and ceremonies on the 14th of June, 1888. At the ceremony, the great-grandson of the old hero, Mr. John D. Putnam, of Wisconsin, had the honor of withdrawing the veil from the statue. Upon the pedestal has been engraved the classic epitaph, which is as follows:

Sacred be this Monument  
to the memory  
of  
ISRAEL PUTNAM, ESQUIRE,  
senior Major General in the armies  
of  
the United States of America;  
who  
was born at Salem,  
in the Province of Massachusetts,  
on the 7th day of January,  
A. D. 1718,  
and died  
on the 19th day of May,  
A. D. 1790.  
Passenger,  
if thou art a Soldier,  
drop a tear over the dust of a Hero,  
who,  
ever attentive  
to the lives and happiness of his men,  
dared to lead  
where any dared to follow;  
if a Patriot,  
remember the distinguished and gallant services



rendered thy country  
by the Patriot who sleeps beneath this marble;  
if thou art honest, generous and worthy,  
render a cheerful tribute of respect  
to a man,  
whose generosity was singular,  
whose honesty was proverbial;  
who  
raised himself to universal esteem,  
and offices of eminent distinction,  
by personal worth  
and a  
useful life.

Previous to the erection of the bronze statue, the bones of Putnam were removed from their previous resting place to a new grave beneath the pedestal. When the remains were taken up the large bones were found well preserved, especially the hip bones, by which the body was additionally identified by a relative. A piece of the shroud was found. The coffin was much decayed. A large stone that had been cemented directly over the body is supposed to have kept off the surface water and assisted in preserving the bones. The remains, the bit of shroud and pieces of coffin were placed in a metallic casket five feet long and reinterred in the new grave. The large stone that had lain over them since 1790, was also replaced in a like position in the new location and cemented down. Then the grave was graded down ready for the statue pedestal.

Another conspicuous character of the revolutionary period was Godfrey Malbone, who owned a large estate here, and who was particularly conspicuous because of his tory sentiments in the time of the war. These sentiments made him a terror in the north part of the county. It had been currently reported at one time, and believed, that he had privately drilled and equipped his negroes, and intended to take up arms for the king when the hour of conflict came. "Malbone's niggers" for a time became a by-word of terror in many a defenseless household in these neighboring towns. But this fear was probably without much foundation. Colonel Malbone throughout the war was allowed to pursue his way unmolested. Though open and outspoken in his attachment to the royal cause, he did nothing to promote it, and by his ready wit and cool assurance managed to evade demands and disarm opposition. At the close of the war he accepted the verdict of arms and change of gov-



ernment with becoming philosophy, and by his kindness and open generosity, his scorn for anything like pretension or hypocrisy, gained the respect and admiration of those most opposed in sentiment. From his tombstone we obtain the following summary of his life and character:—

“Sacred be this marble to the memory of Godfrey Malbone, who was born at Newport, R. I., September 3, 1724, and died at his Seat in this town, November 12th, 1785. Uncommon natural Abilities, improved and embellished by an Education at the University of Oxford, a truly amiable disposition, an inflexible integrity of Heart, the most frank Sincerity in Conversation, a Disdain of every Species of Hypocrisy and Dissimulation, joined to manners perfectly easy and engaging, nobly marked his character and rendered him a real Blessing to all around him. That he was a friend of Religion this Church of which he was the Founder testifies; as do all indeed who knew him that he practiced every virtue requisite to adorn and dignify Human Life.”

In the matter of public road and bridge building this town has not been excessively burdened. Still the early settlers had some improvements of this kind to make, as the needs of the town developed. A new road through Plainfield to Providence, greatly accommodating the south part of the town, was accomplished about 1790. Samuel Butts, Ebenezer Scarborough and Daniel Putnam were commissioned to confer with Plainfield gentlemen and construct a suitable bridge at Pierce's fordway, where it crossed the Quinebaug. The projected turnpike from Norwich to Woodstock excited much discussion. Parish, Putnam and Joseph Scarborough were delegated “to meet the state committee sent to view said road, and show them the minds of said town respecting said business.” Public sentiment apparently favored the project. Ebenezer Scarborough, Captain Roger W. Williams and Captain Andrew Murdock assisted the committee to lay out Norwich turnpike in 1799. Highway districts were remodeled in 1803. Bridges over Blackwell's brook, as well as the Quinebaug bridge, were maintained at the expense of the town. A more direct road to Hampton was laid out in 1825 through the lands of William Cundall, John Ashcraft, Galen Hicks, Havilah Taylor, Amasa Pooler, Richard Carder, Ebenezer Witter, Elijah Witter. In the following year the Brooklyn and Windham turnpike was constructed.

In manufacturing enterprises early Brooklyn had comparatively a greater interest than she has in later years. Grist and saw mills were among the first enterprises of this kind under-





taken. Looking back to a period about one hundred years ago, we find Allyn's grist mill was carried on successfully till the dam was carried off by a freshet, and public opposition delayed its rebuilding. Allen hill received its name from its vicinity to this much frequented grist mill. The oldest son of Peter Adams, whose name was Philemon, with younger brothers, engaged in various industries, running a linseed oil mill and manufacturing pottery and potash. One son acquired the art of working in silver, and fabricated family teaspoons. A daughter excelled in transforming rude homespun fabrics into articles of artistic beauty. With wooden stamps cut out by her brothers and dyes extracted from native plants, she produced a most successful imitation of the richly flowered brocades then in fashion, making dress patterns, vests and furniture coverings that were the admiration of all beholders. At the beginning of the war of 1812, the manufacturing interests of the town consisted of one carding machine, two tanneries, three grist mills and two saw mills. Agriculture was then, as it had previously been, and has since been, the chief industry and support of the people. It was said at that time that no town of equal magnitude in the state made so much cheese and pork as Brooklyn. But later on the Tiffanys, of Killingly, built a large cotton manufactory in the eastern border of the town, on the Quinebaug. Edwin C. Newbury opened a shop as a silversmith, making spoons, spectacles and similar articles. This business later grew and developed into other lines, including the manufacture of spectacles, pens and watch cases.

The first effort of which we can learn in behalf of the schools of this locality was made in 1722. The people here then petitioned the town of Pomfret to which they then belonged that they might be exempt from taxes for building a school house in the center of that town, and also that they might have part of the money that was appropriated from the treasury of the colony to help them to keep a free school in their section. The request was granted by the town, and a school was then established here. For many years after that a school was provided, and in time a school house was built and then school was kept by a master three months and by a mistress eight months in each year, the mistress holding her school in different places to accommodate the smaller children. This one school house stood on the Green and was quite elaborately finished, with ceiling of pine boards,



double floor below and single floor in the chamber, chimney lined with brick as high as the mantle tree, three windows glazed, a convenient writing table, benches to sit on, and a lock.

After the society had been enlarged by the addition of Mortlake greater school accommodations were required. In 1752 the society was divided into four districts by lines running east, west, north and south from the meeting house to the bounds of the society. It was then ordered that school should be kept in five places, an equal length of time in each place, viz.: 1, at the Widow Cleveland's, or Benjamin Hubbard's or near there; 2, at Leonard Cady's; 3, at Mr. Dimon's, or near there; 4, at Samuel or William Williams's; 5, at the school house in the center of the society.

In 1762 the school districts, which perhaps had from time to time increased in number, were remodelled, and the residents in each are shown in the following list:

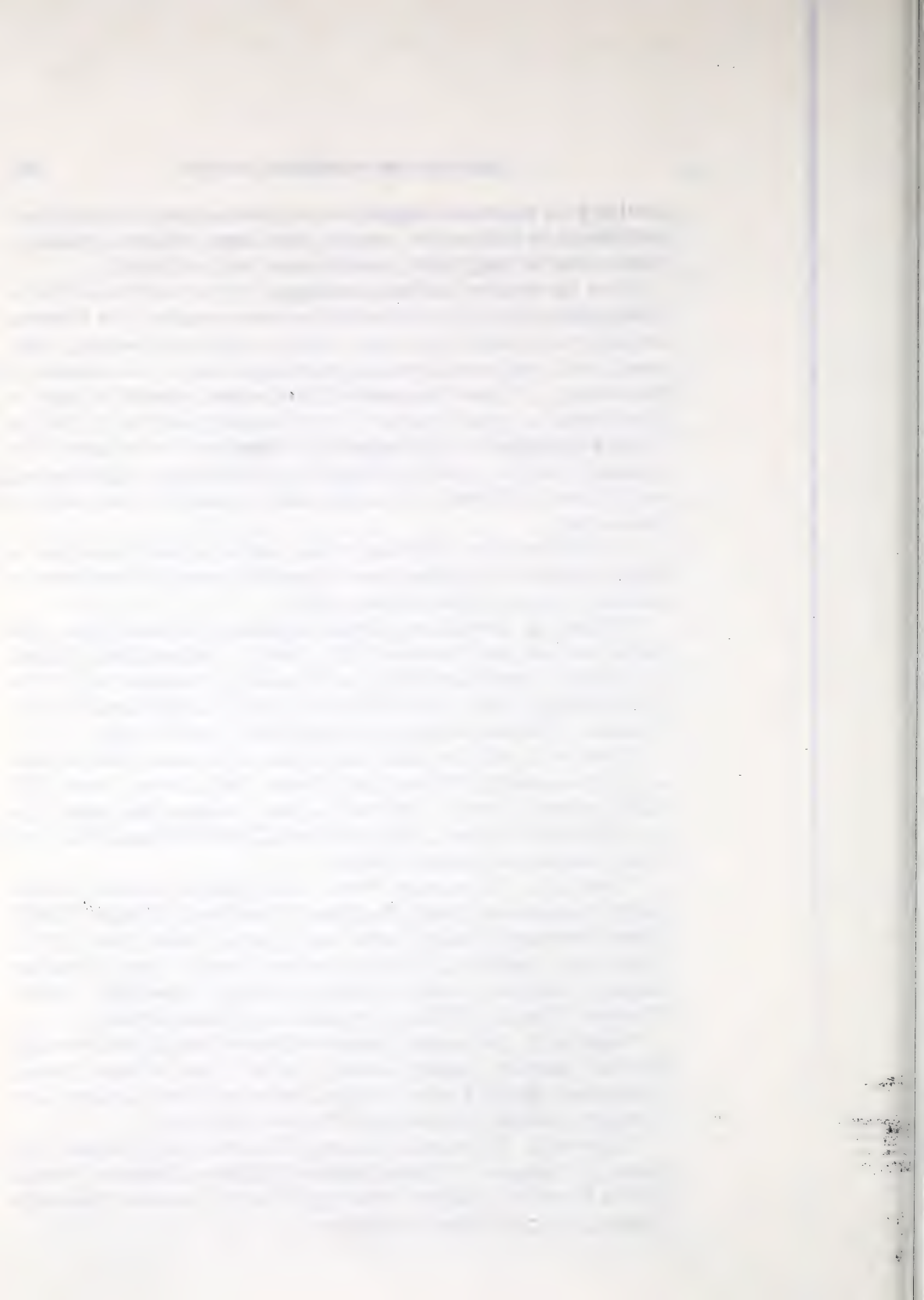
"District 1. Containing Captain Spalding, Prince's place, that farm that was the Reverend Mr. Avery's, Nathan Cady, Adonijah Fasset, David Kendall, John Kimball, Reverend Mr. Whitney, Stephen Baker, Ezekiel Cady, Uriah Cady, Daniel Tyler, Thomas Williams, Samuel Cleveland and Joseph Cady.

"District 2. All the lands and houses of Colonel Malbone that are in the society, William Earl, Moses Earl, Jonas Frost, Jedidiah Ashcraft, Joseph Hubbard, Abner Adams, Benjamin Fasset, Nehemiah Adams, John Hubbard, Daniel Adams, Noah and Paul Adams and Samuel Wilson.

"District 3. To contain Peter and Richard Adams, Widow Allyn, Lieutenant Smith, Sergeant Woodward, Reuben Darbe, Jonas Cleveland, Josiah, James and Joseph Fasset, John Allyn, Lieutenant Spalding, Elijah Monroe, Joseph Dyer, Jonathan Backus, Andrew Lester, Captain Prince, Nehemiah Prince, Thomas Wheeler, William Copeland and Moses Smith.

"District 4. To contain Nehemiah Bacon, Joseph Scarborough, Samuel Jacques, James Bennet, Joseph Ross, Widow Barret, Lieutenant Smith, Doctor Walton, Barnabas Wood, Deacon Scarborough, Colonel Putnam and Thomas Eldredge.

"District 5. To contain Samuel Williams, Jr., William Williams, Jr., Deacon Williams, Samuel Williams, Ebenezer Weeks, Rufus Herrick, Jedidiah Downing, Widow Davyson, Benjamin Fasset, Jr., and Amoral Chapman.





"District 6. To contain John Litchfield, Israel Litchfield, Darius Cady, James Darbe, Senior and Junior, Samuel and Eleazer Darbe, Nathan Kimball, Benjamin Shepard, Nehemiah Cady, Caleb Spalding, Daniel, Nahum, John, Henry and Benjamin Cady.

"District 7. John Fasset, James Copeland, Gidion Cady, Samuel Winter, Nathan Witter, Asa Tyler, Lieutenant Hunt, the farm that was Thomas Stanton's, Jacob Staples, Jethro Rogers, James Bidlack and Aaron Fuller."

The school house was now moved to a suitable place in one corner of the common, and "fitted up as well as it was before." School houses were provided for the surrounding districts as soon as possible. A school was kept at least two and one-fifth months a year in each district.

In 1783 an attempt was made to establish an academy here. A teacher whose qualifications were vouched for by the "Governors of Cambridge College," where he had been educated, was employed by some of the enterprising citizens to teach Greek and Latin and "any other branch of literature taught at any private school in the state." The committee in whose charge this enterprise was placed was composed of Daniel Tyler, Jr., John Jefferds, Joseph Baker, Eleazer Gilbert and Jabez Allen. Failing to succeed in this effort, the town gave more care to public education, and committees were appointed to take charge of the school monies and to hire schoolmasters.

In the early part of the present century the Reverend Samuel J. May, then minister of this town, was very active in agitating and promoting the cause of the common schools, and through his activity, influences were set to work which extended to the county and state, and resulted in widespread and much needed reforms in the school system. Being placed on the school committee, he was astonished to find that the public schools were inferior even to those of Massachusetts; that the much vaunted school fund was actually detrimental in its workings; and that people generally were losing interest in schools which cost them nothing. By greater strictness in the examination of teachers, and more thorough supervision, he gave a new stimulus to the Brooklyn schools, and so aroused the attention of other public spirited citizens that they agreed to unite with him in bringing the question before the consideration of the general public. A call was sent out asking the towns throughout the state to send





delegates to Brooklyn for the purpose of considering the character and condition of the common schools of the state. The educational convention was held in May, 1827. Its novelty elicited a large attendance from Windham and adjoining counties. Reports by letter or delegate from nearly a hundred towns revealed such deficiency in teaching and administration as to surprise and mortify the citizens of the state, thus arousing them to measures of reform, which in time effected an entire revolution of the system and its details. As a result of this convention a society of the "Friends of Education for Windham County" was organized, with George Sharpe for president, which for sometime continued to hold meetings and circulate information.

Some efforts had occasionally been made in the direction of a high school, and in 1829 an academy was formally incorporated, the proprietors of the enterprise being Benjamin E. Palmer, Vine Robinson, Philip Scarborough, Daniel P. Tyler and William Hutchins. A suitable building was procured and considerable pains taken to build up a flourishing school. Scholars came freely from surrounding towns, but were apparently more impressed by the court sessions and social attractions of the village than by the instructions received. Ex-Governor Gaston of Massachusetts, Hon. Abraham Payne of Providence, William S. Scarborough of Cincinnati, Brigadier General Tyler of Montgomery, Alabama, were among the notable men who at times received instruction in the Brooklyn Academy, during its prosperous life, which passed many years ago.

The number of children of school age in this town in 1858 was 500; in 1881, 510; in 1887, 623; in 1889, 610. These were in 1889 divided among the school districts as follows: No. 1, 115; 2, 32; 3, 19; 4, 14; 5, 50; 6, 7; 7, 7; 8, 19; 9, 347. In this town there are, 1 graded school of 3 departments and 1 of 5 departments. The estimated value of school houses and sites is \$20,400. The total school expenses for the year were \$5,594.89.

The First church of Brooklyn had its beginnings among the people while as yet there was no organization either of society or town. The people inhabiting south of Mortlake and north of Canterbury were within the proper jurisdiction of the town of Pomfret, but remote some seven or eight miles from the meeting house at the center of the town. Some residents in the northern part of Canterbury were also remote from the meeting house of that town. With remarkable generosity the town of



Pomfret consented to allow the people of this part of their jurisdiction to be clear of ministers' rates in case of their procuring a minister among themselves. About the year 1730 they secured the services of Mr. William Blossom, who for some time preached to them in private houses in different parts, as convenience dictated. Mr. Blossom had not been approved or licensed by the Windham County Association of ministers and churches, and that body, after vainly summoning him to produce his credentials, pronounced him guilty of "contempt of ecclesiastic authority," and forbade his preaching or the people listening to him within the bounds of the association. This was done November 29th, 1730. But Mr. Blossom continued to preach and the people to listen to him, in spite of the decree. The association appealed to the assembly, and the people were divided in sentiment, a part of them rejecting Blossom and obtaining the services of another young man, one Mr. Newell, still without leave of assembly or association.

In the midst of this discord of sentiment, the society was chartered by the assembly in 1731. The society now employed Mr. Newell for a year, at sixty-two pounds salary and his board and a horse to ride. The society in October, 1732, was enlarged by the addition of the south half of Mortlake and inhabitants Joseph Holland and Joseph Davison. A house of worship was erected in 1734, and on November 21st of that year a church was organized, consisting of the following persons: John Woodward, James Cady, Richard Adams, Benjamin Fasset, William Williams, Joseph Holland, Henry Bacon, Joseph Davison and Jonathan Parks. Their number was soon increased by the wives of the constituent members, and by the addition of Joseph Leonard, Edward Spalding, Henry Smith, John Hubbard and their wives, and Joseph Adams, Jr., and Isaac Leonard. William Williams of Mortlake, and John Woodward of Canterbury, were elected deacons.

The church and society were quite unanimous in securing the services of Mr. Ephraim Avery of Truro, and a graduate of Harvard, to be their minister. He was duly installed September 24th, 1735. The meeting house was now more completely finished. Sundry improvements were from time to time made. In 1741 it was voted "To put a window in the minister's pew and plaster the gable ends of the meeting house." From the frequency with which the meeting house windows were out of





repair and had to be re-glazed, we are led to question the common supposition that all the villainous street boys belong to the present generation. The glass in the windows frequently required mending. About 1750 Israel Putnam and three others were allowed to build pews for themselves in place of certain "hindmost seats," provided they would mend the glass in the meeting house windows. In 1752 the glass was again so badly out of repair that it was voted "To board up the meeting house windows."

Mr. Avery was also somewhat of a medical man, and in 1754, during an epidemic, he was so overcome with continued labors attending the sick, that he fell himself beneath the hand of the disease, and thus ended both his medical and his pastoral labors. Josiah Whitney, a native of Plainfield, graduate of Yale, was next called to the pastorate. He was ordained February 4th, 1756. A remarkable circumstance associated with this occasion was the fact that the day was so fine and warm that the audience, which was too large to be accommodated in the meeting house, assembled on the Green, in the open air, where the ceremonies were conducted, the ladies meanwhile using their fans as in a summer day. Saybrook Platform was now adopted.

The church in Mortlake parish, known as the Second church of Pomfret, shared largely in the religious awakening, adding to its membership in 1741-2 one hundred and six. This church was more inclined to independence and less rigid in discipline than most of its contemporaries. Among its members were Josiah, an elder brother of John and Ebenezer Cleveland; Constance, sister of Elisha and Solomon Paine, and other Canterbury residents, all in full sympathy with the revival and eager to exercise the privilege of laboring and exhorting. On lecture day, September 10th, several brothers and sisters of the church went so far "beyond their line as to break the peace and quiet of the church" by publicly exhorting the congregation after the service. Samuel Wilson actually had the temerity to speak for some considerable time to the people on the common before the meeting house door, attempting "to teach them the wretched estate they were in, and that their help was in God, and exhorting them to come to him." Ezekiel Spalding "also spoke very loud for a little space by way of exhorting the people," and Constance Paine "was heard to speak in a very loud, earnest and resolute manner." Great clamor and confusion followed. Some de-



The first of these is the fact that the medical profession is not a homogeneous group. There are many different types of physicians, each with their own special interests and concerns. This makes it difficult to reach a consensus on many issues, particularly those related to medical practice and patient care. The second factor is the influence of the pharmaceutical industry. This industry has a significant impact on the medical profession, particularly in the area of drug development and distribution. The third factor is the changing needs of the population. As the population ages and the prevalence of chronic diseases increases, the medical profession must adapt to these changes in order to provide the best possible care for its patients.

One of the most important issues facing the medical profession is the problem of medical malpractice. This problem has become increasingly prevalent in recent years, and it has led to a significant increase in the cost of medical care. One of the reasons for this increase is the fact that the medical profession is not a homogeneous group. There are many different types of physicians, each with their own special interests and concerns. This makes it difficult to reach a consensus on many issues, particularly those related to medical practice and patient care. The second factor is the influence of the pharmaceutical industry. This industry has a significant impact on the medical profession, particularly in the area of drug development and distribution. The third factor is the changing needs of the population. As the population ages and the prevalence of chronic diseases increases, the medical profession must adapt to these changes in order to provide the best possible care for its patients.

Another important issue is the problem of medical education. The medical profession is facing a shortage of physicians, particularly in the primary care field. This is due to a number of factors, including the fact that the medical profession is not a homogeneous group. There are many different types of physicians, each with their own special interests and concerns. This makes it difficult to reach a consensus on many issues, particularly those related to medical practice and patient care. The second factor is the influence of the pharmaceutical industry. This industry has a significant impact on the medical profession, particularly in the area of drug development and distribution. The third factor is the changing needs of the population. As the population ages and the prevalence of chronic diseases increases, the medical profession must adapt to these changes in order to provide the best possible care for its patients.

In conclusion, the medical profession is facing a number of challenges, including the problem of medical malpractice, the problem of medical education, and the changing needs of the population. These challenges must be addressed in order for the medical profession to provide the best possible care for its patients. The medical profession is not a homogeneous group, and it is difficult to reach a consensus on many issues. The pharmaceutical industry has a significant impact on the medical profession, particularly in the area of drug development and distribution. The changing needs of the population require the medical profession to adapt to these changes in order to provide the best possible care for its patients.

nounced the speakers, some encouraged them. Disputing and jangling were heard on every side, even within the sacred walls of the meeting house. Tidings of the outbreak were speedily carried to Mr. Avery. He went out and rebuked the offenders, and as the ecclesiastic head of the parish, commanded them to forbear their irregular and improper exhorting, but met with public opposition and defamation while attempting to exert his official authority. One angry citizen even charged him with lying, and another declared, "That by his own words he showed that he did not know the Spirit of God."

This affair aroused great excitement, both in church and society. On the following Sabbath, before administering the Sacrament, Mr. Avery publicly debarred these five offenders from the Lord's table till the matter could be looked into, whereupon Josiah, Ebenezer and Lydia Cleveland and Ezekiel Bacon withdrew from the meeting house "in the face of the church." A church meeting was promptly called to consider the various offenses. The two brethren, who had been led by their sympathy with the exhorters to such unseemly defamation of their good pastor, were very willing to acknowledge that their conduct had been indecent and unchristian and publicly confess the same to the congregation. The exhorters themselves, Wilson, Spalding and Constance Paine, were treated with great consideration and forbearance, and ample time and opportunity given them to procure testimony and defend themselves. After carefully weighing all the evidence presented and discussing the question in all its bearings, it was decided, October 18th, "That the church looked upon what the aforesaid Wilson, Spalding and Constance Paine did, on September 10th, as public exhorting. That public speaking, warning and exhorting of lay persons is unwarrantable and ought to be discountenanced; but inasmuch as the church has not before declared its mind in this matter, and the persons that have done this that we look upon as unwarrantable might not intend to disturb the church, and also, since they seem to think they did their duty in it—it is adjudged, That we ought to be tender with them, and that it may be most for the interest of religion as circumstances are, to pass it over for this time without requiring satisfaction, and with desiring that they would forbear this practice for time to come, as they would not disturb the peace and quiet of the church, nor expose themselves nor the church to further trouble,

The first of these is the fact that the human race is not a single, uniform entity, but is composed of many different groups, each with its own characteristics and customs. These groups are often referred to as 'races' or 'tribes', and they are found in every part of the world. The second point is that the human race has a long and complex history, and that its development has been shaped by a variety of factors, including environment, social organization, and technology. The third point is that the human race is a highly adaptable and resilient species, and that it has the capacity to overcome even the most difficult challenges. These three points are the basis of the study of human evolution, and they are the subjects of the following pages.

The study of human evolution is a branch of science that seeks to understand the origins and development of the human race. It is a field that has grown rapidly in recent years, and it is now one of the most active and exciting areas of research in the natural sciences. The study of human evolution is based on the principles of biology, and it uses a variety of methods to investigate the history of the human race. These methods include the study of fossils, the analysis of DNA, and the examination of human remains. The study of human evolution is also based on the principles of anthropology, and it seeks to understand the social and cultural development of the human race. The study of human evolution is a multidisciplinary field, and it draws on the knowledge and expertise of many different scientific disciplines.

The study of human evolution is a field that has a long and rich history. It was first introduced by Charles Darwin in his book 'The Origin of Species' in 1859. Since that time, the study of human evolution has grown rapidly, and it has become one of the most important and influential fields of science. The study of human evolution has led to a better understanding of the human race, and it has helped to shape our view of the world. The study of human evolution is a field that is constantly evolving, and it is one that will continue to be a source of discovery and inspiration for many years to come.

begging that God would lead them and us into the ways of truth and peace."

The tenderness of the church in forbearing to exact a public confession from the exhorting brethren was entirely thrown away upon their sympathizers so long as they were restricted in liberty of speech and exhortation, and in a few days they issued the subjoined spirited manifesto:—

"POMFRET, Nov. 5, 1742.

"These are to inform you that your way of discipline and opinion declared in your last judgment against some of the subscribers, doth so fully evidence to us that you of the number that have the form of godliness and deny the power thereof, that we can in conscience hold communion no longer with you, and do thereof declare that we do dissent and withdraw from you, praying that the Lord would be our guide and direct us in such a weighty affair; also, humbly entreating the Lord for you all, that the Lord of his infinite free sovereign grace would open your eyes and lead both you and us into all truth. Rebecca Freeman, Ezekiel Spalding, Martha Spalding, Eunice Adams, John Fasset, Josiah Fasset, Benjamin Fasset, Elizabeth Fasset, Richard Adams, Ebenezer Cleveland, Samuel Wilson, Betty Wilson, Abigail Woodward, Hannah Jewell, Joseph Cady, Zachariah Whitney, Josiah Cleveland, Lydia Cleveland, Elias Sheavaler, Mary Sheavaler, Joseph Adams, Elizabeth Adams, Joshua Paine, Constance Paine."

The subsequent conduct of these dissenting members was in accordance with the spirit of this declaration. This company of offending members were called to account and admonished by the church, but without avail. Two or three confessed their errors, and were received again into the church. Richard Adams died during this year, "without giving any satisfaction." After waiting more than another year for the return of the delinquents, the church reluctantly proceeded to consider the question of excommunication. Ezekiel Spalding and Joseph Adams "appeared and pleaded, 'That they ought not to be cut off from the church.'" Fourteen of the most obstinate, refusing to retract or ask for mercy, were publicly excommunicated, December 14th, 1746. Eleven others, after further trial persisting in separation, were formally admonished, April 13th, 1748, but none appeared in church to bear the admonition, and when it was carried to their houses, some refused to touch it and some "threw it into





the fire." Most of these Separates united with the church at Canterbury. Ebenezer Cleveland and some of the more prominent seceders were finally taken back into church fellowship. The Separates in Mortlake parish were treated with unusual delicacy and forbearance, and as they failed to effect any new church organizations within its limits, their defection left no permanent breach, and scarcely impaired the strength and prosperity of the church.

A meeting house was erected in 1771, which stood a few rods southeast of the old meeting house, with "its front foreside facing the road." This building was pronounced a "very genteel meeting house," with its ample size, graceful proportions, convenient porch, handsome steeple, and all "colored white." Five seats, eleven feet long were ranged on either side of the broad alley, and the remainder of the floor was occupied by pews, each one being allowed to construct his own, though the pew space was reserved to the forty-three largest resident tax payers. By bequest of Mr. Joseph Scarborough a bell was placed in the steeple—the second church bell in the county. A clock was also placed in the steeple. The progressive spirit of the people is also shown by their vote "That an Eleclarick Rod may be set up at the new meeting house, provided it be done without cost to the society." The ringing of the bell and taking care of the meeting house were matters that were entrusted only to responsible hands, and the charge was rather a mark of honor. This new meeting house, with all its improved appointments, was to be placed in able hands, so the society conferred that honor upon its most honored public citizen by voting "That Colonel Putnam take care of the new meeting house and ring the bell at three pounds a year." When he went to the war his minister took his place as bell ringer. It was ordered "that the bell should be rung on Sabbaths, Fasts, Thanksgivings and lectures, as is customary in other places where they have bells, also at twelve at noon and nine at night.

In 1788 an appropriation of one hundred dollars was made for painting and repairs. Thirty dollars were allowed Mr. Whitney to supply himself with wood at a dollar a cord. In 1794 a singing master was employed and later considerable attention was given to recruiting the singing. The pastor, Mr. Whitney, received from Harvard College the title of Doctor of Divinity in 1802.





In consequence of the increasing years and infirmities of Doctor Whitney, Mr. Luther Wilson of New Braintree, was ordained colleague pastor of the Congregational church and society in 1813, which position he filled with fidelity and acceptance till it was found that he had embraced the Socinian or Unitarian views, then becoming so prevalent in Massachusetts. Although the Brooklyn church was but moderately Calvinistic in belief and very liberal in its practice, these views broached by Mr. Wilson fell so much below its standard as to awaken apprehension of disastrous results. But already a strong party sympathized with Mr. Wilson in his belief and desired his continuance. A majority of the church favored Doctor Whitney and Captain Tyler; a society majority sympathized with Mr. Wilson and Esquire Parish. The Unitarian controversy was exciting very great interest and alarm all over the land, and the ministers of the county joyfully hastened to join in the fray. February 5th, 1817, the county consociation met at the house of Captain Tyler. Moses C. Welch, D.D., the great champion of orthodoxy, was chosen moderator. Mr. Wilson and the church minority obeyed the summons to appear before the consociation, but challenged its right of jurisdiction. The consociation, however, declared Mr. Wilson disqualified, and the pastoral relation dissolved.

The adherents of Mr. Wilson declined to accept these decisions, and as a majority of the society, proceeded to exercise control of the meeting house. At a society meeting, March 3d, 1816, it was voted that no persons except the ministers of the society, and those belonging to the Eastern Association, should be allowed to hold religious meeting in this house without a written permit from its committee. Mr. Wilson was requested to preach whenever Doctor Whitney did not occupy the pulpit. Much confusion and strife followed. The aged pastor went far beyond his strength in attempting to preach twice on every Sabbath to keep out the deposed colleague, and when at his special and earnest request Mr. Preston of Providence occupied the pulpit without obtaining the requisite order, the intruder was prosecuted by the society.

Mr. Wilson himself called a council in September to advise as to the action of consociation and the condition of things in general. The council decided to dismiss Mr. Wilson from his unpleasant position. But the breach grew wider and at last the



society, which had become decidedly Unitarian in its sentiment, locked the doors of the meeting house against the congregation and church gathered to hear Doctor Whitney preach. A Unitarian minister from Massachusetts was placed in the pulpit and the society levied taxes for his support.

Thus driven from their elegant house of worship, the distressed church hired the unfinished attic of a dwelling house for a room in which to hold religious services, and called upon the County Association to supply them with preachers. Different ones preached to them for a time. March 3d, 1819, all hopes of reconciliation being abandoned, the church voted a final remonstrance to John Parish, John Williams and Deacon Roger W. Williams, and withdrew from them its watch and care. It continued its meetings in the upper chamber and now began to look for a permanent place of worship. In 1821 they were able to complete a chapel for this purpose, and different ministers aided Doctor Whitney in his pastoral labors. In the following summer a Sabbath school was organized, its first superintendent being Amos Prince, recently removed hither from Pomfret. In April, 1824, Ambrose Edson of Stafford was ordained and installed colleague pastor, on which pleasant occasion the use of the great meeting house was magnanimously tendered by the First society. Though in his ninety-fourth year, Doctor Whitney was still erect and vigorous, his eye not dimmed nor his natural force abated. With flowing wig and antique garb he was often seen upon the street, exchanging pleasant greetings and happy repartees with his dear friends and neighbors. His face beamed with animation and his playful sallies were tempered by Christian dignity. As he entered the house of God, the congregation were wont to rise and remain standing in respectful attitude until he was seated. He died in 1824, thus closing an exceptionally long pastorate, covering about sixty-nine years, with this church. Mr. Edson now continued in sole pastoral charge of the church. His pastorate closed in 1830, and he was followed by George J. Tillotson of Farmington, who was ordained and installed May 25th, 1831. A revival soon followed and the membership was largely increased. The larger congregations called for better accommodations and a larger church was built in 1832. The pastorate of Reverend George J. Tillotson extended to March 10th, 1858, when he was dismissed. He was followed by Edward Miles, as a stated supply from November, 1858, to November, 1859. Rev-





erend C. N. Seymour was installed December 21st, 1859, and remained until September, 1873. He was succeeded by Reverend Edwin S. Beard, who was installed December 30th, 1873, and retains the pastorate to the present time. The present church edifice was erected in 1832. A chapel near it was built about 1864. A parsonage has never been owned by the society since the time of Doctor Whitney. The parsonage which he owned is still standing on the south side of the Common and facing upon Main street. It is now occupied by Mr. Daniel B. Hatch of New York. The Sunday school in connection with it has about 100 pupils and teachers.

The Unitarian sentiment, as we have already seen, was developed in this town under the preaching of Reverend Luther Wilson, as colleague pastor with Doctor Whitney, between the years 1813 and 1816. The First Ecclesiastical society of Brooklyn adopted these sentiments and barred the doors of the meeting house against Doctor Whitney and his church. They then obtained a Unitarian minister from Massachusetts and asserted and exercised their right to use the house for the promulgation of Unitarian doctrines. They secured for their pastor Mr. Samuel J. May, a young man of vigorous intellect, good education and wide, philanthropic sympathies, who was ordained over them March 13th, 1822. The ministry of Mr. May was most acceptable and beneficial to his own people and the community at large. Entering with his whole heart and soul into all the great questions of the day, he carried others with him. Through his efforts the Windham County Peace Society was organized. This society was organized August 16th, 1826, and had for its object the discouragement of the inhuman and unchristian practice of war. Its membership included ministers and some leading men of most of the towns of this county, and some from outside of the county. It had a good influence, and did much good in disseminating information and enlightening the public conscience. The temperance cause found in Mr. May an earnest, methodical, aggressive and untiring advocate. In the cause of public education he engaged with such zeal that many needed reforms were instituted, and his influence in this was felt throughout the state. Editing religious newspapers, establishing a village lyceum, lecturing and preaching in different localities throughout the county also claimed their share of his enthusiasm and tireless labor. These incessant calls to





varied fields of labor induced Mr. May to leave the pastorate of this society, which he did October 16th, 1836. His immediate successor was Reverend George W. Kilton, who began December 1st, 1836, and was followed in 1837 by Reverend William Coe, who remained about four years. Supplies followed for short periods. An alteration in the interior of the church building was made in 1845. A floor was laid at the level of the gallery, so as to make the building two stories. The upper room was rededicated for church uses May 1st, 1845, while the lower room was set apart as a town hall, in which use it still continues. Reverend Herman Snow began preaching here in November, 1844, and continued until December, 1846. Samuel May served one year in 1847. Jacob Ferris began a pastorate of about two years May 1st, 1848. Reverend George G. Channing, a brother of the celebrated William Ellery Channing, began preaching here on the first Sunday in May, 1850, and closed his term June 20th, 1852. Reverend C. Y. De Normandie began pastoral labor here July 11th, 1852, was ordained December 1st of the same year, and remained till September, 1856. He was succeeded by Reverend Henry Lewis Myrick, whose term began January 4th, 1857, continuing about two years. A year of temporary supplies followed. Reverend Mr. Channing returned and remained from November 11th, 1860, to November 24th, 1861. Lay services filled up the space from that date till April 16th, 1862, when Reverend Mr. Channing returned again and remained till November 9th of the same year. Reverend Thomas T. Stone, D.D., served the church from March, 1863, to August, 1871. Mrs. Celia Burleigh began preaching in August, 1871, and was ordained October 5th of the same year. She continued nominally pastor until her death, July 25th, 1875, though she had assistance in pastoral labors on account of ill health for some time. Mrs. Caroline R. James began preaching in October, 1877, and was ordained October 9th, 1878. She resigned November 6th, 1881. Temporary supplies now filled the pulpit until the coming of Reverend A. J. Culp to the church in June, 1885. His pastorate closed January 1st, 1889. His successor, Reverend Silas W. Sutton, began his labors here April 20th, 1889. He lives in the house which was built for Reverend Mr. May as a parsonage, but afterward sold to private parties and now rented. A parsonage was built by the society, which still retains the name of the First Ecclesiastical society of Brooklyn, about 1853,



but this was afterward sold. The present membership of the church is about twenty-five.

The Episcopal church of Brooklyn had its beginnings in the efforts of Colonel Godfrey Malbone to avoid paying taxes toward the erection of a church about the year 1769. Colonel Malbone, previous to this had, without protest, paid taxes on his large estate here toward the support of the town church, but when a new meeting house was talked of, to be erected at great expense, he determined to exercise his own inclinations, which were naturally toward the church of England. He enlisted the interest of his friends in the work, and a subscription paper was circulated, to which the names of nineteen heads of families were obtained, agreeing to become members of an Episcopal church as soon as meeting house and missionary should be provided. Through Malbone's influence help was obtained from the Society for the Propagation of the Gospel in Foreign Parts, an eligible site was obtained on the Adams tract, south of Malbone's land, given by Azariah Adams, and arrangements were immediately made for the erection of a building. In April, 1770, the following persons petitioned to be liberated from paying taxes to the town church on the ground that they were interested and contributing toward the Episcopal church: Godfrey Malbone, Joseph Hubbard, Jerre Cleveland, Timothy Lowe, Jedidiah Ashcraft, Sr., Ahaziah Adams, Jacob Staple, Daniel McCloud, Caleb Spalding, Benjamin Jewett, John Allyn, John Wheeler, Leonard Cady, Noah Adams, Henry Cady, Thomas Adams, Isaac Adams, Samuel Adams, Elisha Adams, James Darbe, Jr., Jonathan Wheeler, Jacob Greer, William Walton, Jonas Cleveland, Jabez Allyn, Nehemiah Adams, Benjamin Cady, John Ashcraft, Seth Sabin and James Eldridge. The assembly granted the desired relief to Malbone, as a well-known churchman, but refused it to his associates on the ground of insufficient evidence of their sincerity.

Church building, however, went forward, and by April 1st, 1771, the new building was ready for use. This was a neat, unpretentious edifice, in its interior arrangements closely following the model of Trinity church in Newport. In the mean time Malbone frequently himself took the character of the priestly office and drilled his proselytes in the church ritual, of which he declared, "they were ignorant as so many of the Iroquois." The novelty of the service attracted many hearers. The Reverend





John Tyler, church missionary at Norwich, preached in Ashcraft's house in February, and officiated at the public opening of the new building in April. The latter event was one of importance historically, as it was the first formal dedication service performed in Windham county. Reverend Samuel Peters, church missionary at Hebron, assisted in the ceremonies. In September, 1771, Mr. Richard Mosely, of Boston, who had been chaplain in the British naval service, began conducting services and preaching here, meanwhile preaching and lecturing at times in Plainfield and Canterbury. He continued in the field until the following April. He was succeeded in May, 1772, by Reverend Daniel Fogg, a sober, quiet, discreet and devout man, who was received upon the recommendation of clergymen in Boston. About twenty-five families were enrolled as his parishioners. His salary, thirty pounds a year from the English society, and thirty pounds from this church, amounted to sixty pounds a year.

The Episcopal worship fell into disfavor after the breaking out of the war. All good patriots fell away and only avowed royalists remained in the church connection. Prayers for the king and royal family were no longer in order, and as Mr. Fogg thought it inconsistent with his ordination vows to omit them, public service was suspended. Trinity church was closed and its congregation scattered. Mr. Fogg remained quietly at his post of duty, ministering to his few faithful followers, and conducting himself "in so quiet and peaceable a manner," as to retain the confidence and respect of the community.

After the war the church also lost its chief supporter, by the death of Colonel Malbone. Doctor Walton, another zealous advocate of royalty and the church of England, had also removed. The missionary society also withdrew its aid. In this condition the prospect was extremely discouraging, but Mr. Fogg held bravely on and strove to strengthen the things that remained. Thirty acres of land which Colonel Malbone had intended for a glebe were confirmed to the parish by his brother, John Malbone, in 1787. Other able adherents of the church who came to the neighborhood about this time were Captain Evan Malbone and Doctor John Fuller. The faithful rector, Reverend Daniel Fogg, died in 1815, after forty-three years' service for this church. The church at that time numbered thirty-one communicants. After three years of irregular worship, Rever-





end George S. White accepted the pastoral charge, remaining two years. During this time a parsonage was begun.

Trinity church, after a long period of irregular service, which followed the pastorate of Mr. White, entered upon a new lease of life in 1828, Reverend Ezra B. Kellogg being at that time inducted into the rectorate. Glebe and parsonage were now redeemed to the use of the parish, and the church edifice was repaired and remodelled. When the Reverend Josiah M. Bartlett succeeded Mr. Kellogg in 1835, the parish was self-supporting, with thirty-one families and forty-five communicants. Colonel Daniel Putnam, whose wife was a niece of Godfrey Malbone, and who had been senior warden and one of the staunchest friends of the church, died in 1831. This great loss was in some degree made up by gradually increasing numbers and a higher tone in church life and public worship. Reverend Riverius Camp entered upon the rectorship in 1837. After a long term in the ministerial office here, he died in 1875. During this time an elegant new church was erected. This was completed in 1866. The hundredth birthday of the society was appropriately celebrated in the "old Malbone church," April 12th, 1871. A special fund given by the late George Brinley, of Hartford, provides for the continued preservation of this memorial edifice and its hallowed graveyard. Reverend S. F. Jarvis became pastor of Trinity church in 1874, and remains at the present time. A handsome rectory was built in 1887.

The Baptist church of Brooklyn was constituted April 23d, 1828. Its first members were: Denison Cady, Elisha Adams, Philemon Adams, Nathan Williams, Eleazer Mather, Alfred Ashcraft, Edwin Cady, Gideon Arnold, David C. Bolles, Lathrop Cushman, John Searls, Hannah Cady, Fanny Mather, Sarah Adams, Deborah Adams, Priscilla Arnold, Catherine Ashcraft, Ann Ashcraft, Lydia Cady, Mary Adams, Almira Pidge, Mary Darbe, Olive Arnold, Miranda Adams, Flora Adams, Fanny Bolles, Eliza Cady, Emily Cady, Wealthy Tarbox, Elizabeth Searls, Catherine Cushman, Betsy Adams, Sally Ann Adams, Mary Cady, Lucy Wilcox. The first deacons were Denison Cady and Elisha Adams. The first clerk was David C. Bolles. The church was organized under the leadership of Reverend William Bently. David Bolles was ordained September 30th, 1830. Thomas Huntington was ordained September 30th, 1834. Benjamin Brown was chosen deacon in 1840, and still continues in that office. From about



1830 to 1840 the church was in a low state, and for some time no meetings were held. Reverend Augustus Bolles preached during the summer of 1847. Reverend Sylvester Barrows commenced preaching here May 30th, 1852, and continued through a remarkably long pastorate, closing about the last of March, 1869. Reverend Thomas Terry, of Quidnick, succeeded to the pastorate, May 2d, 1869, and served the church till February 26th, 1882. Reverend O. P. Bessey began May 1st, 1882, and continued till November 9th, 1884. His successor was Reverend William Gussman, who entered the pastorate here February 1st, 1885, and left it at the last end of 1886. Reverend Edwin Bennett, the present pastor, was ordained here February 8th, 1888. The first house of worship owned by this church was the old chapel of the Congregational church, which they gave up for their new meeting house in 1832. This church bought it then and used it nearly forty years, enlarging it in the meantime as occasion required. The present handsome brick church, standing on the south side of the common, was built in 1871, and dedicated May 8th, 1872. A parsonage was bought of Arthur Bill, of Danielsonville, adjoining the court house a short time since. The cost of the brick church, including the lot and furniture, was \$10,954.64. The present membership of the church is about 130. During the present pastorate forty-eight have been added. The Sunday school at its last report numbered 121.

The factory village of Wauregan is partly within this township at its southeastern corner. Within this town is the Roman Catholic church called Sacred Heart. The building was erected in 1872, and opened for service in June of that year. A cemetery and ground connected with it contains twenty-four acres. This field was a mission of All Hallows church at Moosup until May, 1889, when it was made a distinct parish, and a local pastor, Reverend Arthur O'Keefe, placed in charge of it. A parochial residence is about to be built. The church building has a seating capacity of about 800. It is a frame building and having lately been renewed in its interior, is one of the finest country churches in the state. The parish contains about 1,360 Catholic souls, the larger part of them being French Canadians. A St. John Baptist Society connected with the parish, numbers about 75 members. It was organized in the early part of the present year.

The history of the United States is a story of a people who have grown from a small colony of Puritans to a great nation of free men and women. The story begins in 1492 when Christopher Columbus discovered the New World. The first English colony was founded in 1607 at Jamestown, Virginia. The Pilgrims founded the Plymouth colony in 1620. The first American Revolution was fought in 1776. The United States Declaration of Independence was signed on July 4, 1776. The American Revolution was fought from 1775 to 1783. The United States Constitution was signed on September 17, 1787. The American Civil War was fought from 1861 to 1865. The United States entered the First World War in 1917. The United States entered the Second World War in 1941. The United States emerged as a superpower after the Second World War. The United States has been a leader in the world since the Second World War.



Mystical Rose Council, No. 49, of the Knights of Columbus, was organized at Wauregan in December, 1888. The first officers, installed January 12th, 1889, were: John Driscoll, grand knight; James Ward, Jr., D. G. K.; Reverend Thomas S. Shanley, chaplain; Michael J. Gleason, F. S.; Simeion J. Jacques, R. S.; Nelson Willett, treasurer; Patrick Reid, C.; Napoleon Ouimette, I. G.; Eusebe Roy, O. G.; Simon Bousquet, W.; Reverend John A. Creedon, C. B. T. The Council has now 34 members. Its prominent object is assurance, a benefit in case of sickness being given its members and \$1,000 at death.

A society of the Children of Mary is connected with Sacred Heart church. It was organized in the latter part of 1887. The first officers were: Mary Gleason, president; Miss Nora Shea, vice-president; and Miss Kate Murray, treasurer.

The charter for the Windham County Bank was granted July 4th, 1822. The bank was located at the then new county seat, Brooklyn. Its first board of thirteen directors were: Joseph Eaton, Vine Robinson, John McClellan, James Gordon, Jr., Samuel L. Hough, Ebenezer Young, Charles Sabin, David Bolles, Thomas Hubbard, Andrew J. Judson, Eben. Williamson, E. C. Eaton, Rufus Adams. The first president was Joseph Eaton; the first cashier, Adams White. A neat new building soon accommodated this institution, which was regarded with much pride and favor by the citizens of this village. The successive presidents have been: Joseph Eaton, 1822 to 1847; Daniel P. Tyler, 1847 to 1848; Adams White, 1848 to 1856; E. S. Chase, 1856 to 1857; John Gallup, 3d, 1857 to 1880; John Palmer, 1880 to the present time. The office of cashier from the beginning has been held by the following: Adams White, Jr., 1822 to 1837; Charles White, 1837 to 1847; Edwin S. Chase, 1848 to 1855; A. F. Fisher, 1856 to 1865; C. C. Crandall, 1865 to 1876; John P. Wood, 1876 to the present time. The bank was reorganized under the national banking act, in June, 1865, and its organization extended in 1885. It reports a capital of \$108,300, and a surplus of \$3,000. The present directors are: John Palmer, David Green-slit, John Waldo, John S. Searls, Walter Palmer, Benjamin A. Bailey, Comfort S. Burlingame, Henry A. Atkins, William H. Putnam, Lyman Fitts, Walter P. Webb, Charles G. Williams, Stephen N. Bennett.

The Brooklyn Savings Bank was incorporated in May, 1872, and commenced business on the 2d of September following. The





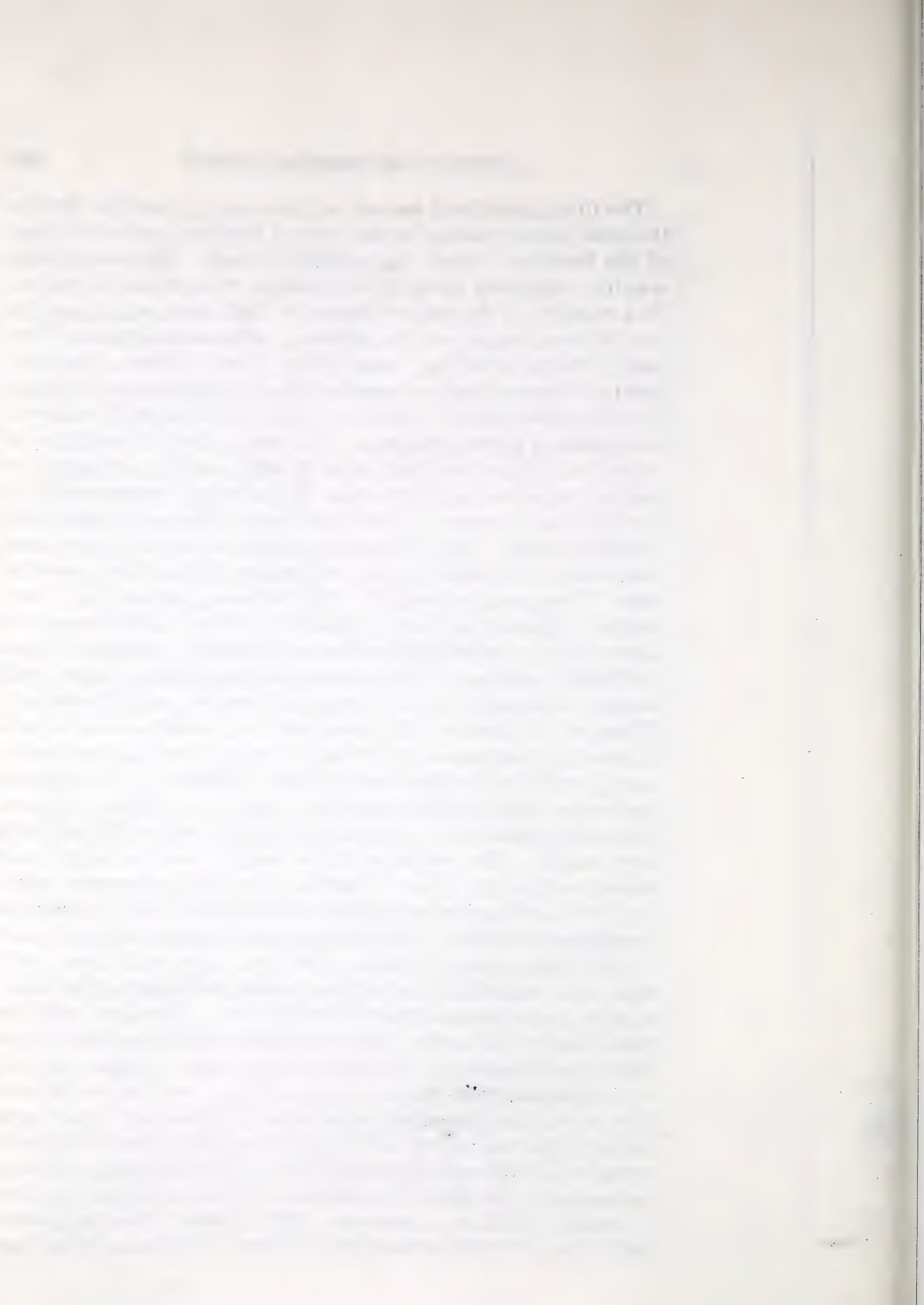
original corporators were: Apollos Richmond, John Gallup, 2d, Cranston C. Crandall, Daniel C. Robinson, Henry M. Cleveland, Edward L. Crandall, John Palmer, James B. Whitcomb, Albert Day, John S. Searls, John Hyde, Aaron H. Storrs, Edwin Scarborough, Charles G. Williams, William H. Putnam, Thomas S. Marlor, Gideon Gurnett, Lewis Searls, Alva Wylie, Willard Leavens and Enos L. Preston. The presidents of the bank have been: Apollos Richmond, from the organization to July, 1876; William Searls, July, 1876, to July, 1878; William Woodbridge, July, 1878, to August, 1888; Marvin H. Sanger, August, 1888, to the present time. The office of secretary and treasurer has been held by: Cranston C. Crandall, from the organization to July, 1876; Clarence A. Potter, from July, 1876, to the present time. The first board of trustees were: Apollos Richmond, Daniel C. Robinson, Cranston C. Crandall, John Gallup, 2d, John Palmer, Albert Day, Alva Wylie, Gideon Gurnett, Willard Leavens and Enos L. Preston. The present board of trustees are: Marvin H. Sanger, Frank E. Baker, Clarence A. Potter, John Palmer, William H. Putnam, John P. Wood, Thomas R. Baxter, Alfred Pray and Preston B. Sibley. The deposits October 1st, 1888, amounted to \$653,592.

The Windham County Mutual Fire Insurance Company was incorporated in June, 1826, upon the petition of Vine Robinson, Adams White, Jr., Daniel Tyler, and many other prominent men. Vine Robinson was chosen president; Adams White, secretary; and Joseph Eaton, Andrew T. Judson, George Larned and John McClellan, directors. The institution met with general favor, and secured patronage from all parts of the county. The first president and secretary held their respective positions for many years. In 1847 the first had been changed, and Asahel Hammond was president, while Mr. White still continued as secretary. Ten years later Aaron H. Storrs had succeeded as president, and not many years after that date David Greenslit became its president, and he still holds that position. John Palmer became secretary about 1857, and still occupies that office. The company has a surplus of \$36,434.12. It has continued to prosper, making no assessments and suffering few losses, insuring apparently from fire as well as from accruing damage, and its surplus might excite the envy of many a more pretentious institution.



The first agricultural society in this county, if not the first in the state, was organized in the town of Pomfret, under the name of the Pomfret United Agricultural Society. Its membership was from the three towns of Woodstock, Pomfret and Brooklyn. At a meeting of the society December 19th, 1809, which was the date of its organization, the following officers were elected: Benjamin Duick, president; Amos Paine, John Williams, vice-presidents; Sylvanus Backus, treasurer; Darius Matthewson of Brooklyn, Benjamin Duick of Pomfret, James McClellan of Woodstock, committee of correspondence. This society held fairs with more or less regularity from that time forward, until it enlarged its field of operations and influence by securing incorporation as the Windham County Agricultural Society, the act being passed May 20th, 1820. The first meeting of the society in its new form was held on the third Monday in January, 1821, at the tavern of Peter Thompson, in Pomfret. The following officers were then elected: Thomas Hubbard, president; Darius Matthewson and Amos Paine, vice-presidents; Samuel Howard, treasurer; James McClellan, secretary. This society for a number of years held its fairs alternately in the towns of Pomfret and Woodstock. When held in Pomfret they occupied the grounds around a public tavern, which stood where now stands a dwelling house formerly owned by the late Doctor Lewis Williams. In Woodstock they were held near what was then known as Bowen's Tavern. The cattle pens stood in the rear of and near where the academy now stands. The business of the society was in after years moved to Brooklyn, where it settled down to a permanent abiding place, and has for many years held its fairs, and is now in a prosperous condition. The fair grounds, about a half mile south of the village green, contain about ten acres, and have a half mile track and exhibition hall and sheds, and many other buildings for the accommodation of exhibitions. Fairs are held for three days in succession, much interest is taken, and many people are in attendance. Efforts are being made to make the fair of the present year superior to anything ever known before. The society had fallen into some lethargy about forty years ago, but in 1852 it was revived and reorganized. Since that time the interest in it has been well maintained. The following men have succeeded to the office of president of the society since that time:

Colonel William Alexander, 1852; Colonel Erastus Lester, 1853; Hon. C. F. Cleveland, 1854; Calvin D. Williams, 1855; Ezra





Dean, 1856; David Gallup, 1857; Charles Mathewson, 1858; Apollos Richmond, 1859-61; Edwin Scarborough, 1862-63; George A. Paine, 1864; Sabin L. Sayles, 1865; Charles Osgood, 1866; Ralph W. Robinson, 1867-68; Albert Day, 1869; Joseph D. Bates, 1870-71; George Sanger, 1872-73; James M. Johnson, 1874; Arnold B. Fenner, 1875-76; John Dimon, 1877-78; John W. Griggs, 1879; Alexander Warner, 1880-81; Gurdon Cady, 1882-83; George M. Holt, 1884-85; Thomas J. Evans, 1886-87; Frank Day, 1888-89. The membership of the society at present is 386. The treasurer's report for the year ending June 1st, 1889, shows disbursements for the year amounting to \$2,085.08, including premiums paid, \$1,168.05. The proceeds of the fair in 1888 amounted to \$1,246.68.

The Brooklyn Creamery is located about one mile from the village of Brooklyn, and three miles from the N. & W. railroad. It was erected and ready for operations May 1st, 1888. The creamery building is of wood, 27x46 feet, and one and a half stories high above the basement, which is finished and used as a tenement, except about twelve feet of one end, which is reserved for the company. The basement is the same dimensions, and ten feet high, built of brick and stone, and is used for an engine and coal room 11x27 feet; work room, 20x27 feet; cream room, 15x15 feet; using for power a Baxter engine and boiler 6x6. The company have also erected an ice house 20x24 feet, and three open sheds, walled in their grounds, there being one-half acre, and graded up around the buildings, making them attractive and very convenient. The company made during the six months ending November 1st, 1888, 33,287 pounds of butter, taking 6.28 spaces for a pound, and at a cost of 5 cents per pound for manufacturing, including interest on capital, stock and all running expenses. The building has a capacity for 600 pounds daily. The Brooklyn Creamery Company have a paid-up capital of \$3,750, owned mostly by the patrons, and their buildings, management and success will compare favorably with the other creameries of the state.

As we have already said, the principal industry of this town is agriculture. Its manufacturing interests are very limited. Grist, saw and shingle mills are operated in different parts by Henry D. Bassett, Asa D. Bennett and Eugene S. Young. Saw mills are also operated by W. R. Cheney and John Braman. The mill owned by the latter was, in the early part of the cen-





ture, used as a blacksmith shop, with a trip-hammer run by water. It was then owned by one William Foster. It was afterward used as a sash and blind shop by Jared Collar. Thence it was transformed into a shop for the manufacture of gold pens, pencils and spectacles by one Bard. The present owner carries on in it the manufacture of picker stick handles, shuttle blocks, cloth boards, planing, fine sawing and mill supplies generally. The manufacture of watch cases was for a time carried on here by E. L. Preston, but the business was suspended about ten or twelve years since. Edwin Newbury carried on the manufacture of gold spectacles. His business suspended in 1876. Richmond & Atwood's silk mill stood in the southern part of the village. It stopped work in 1878, and the building has since been converted into a barn by the present owner, Mr. Henry S. Marlor.

#### BIOGRAPHICAL SKETCHES.

WILLIAM H. PUTNAM.—Mr. Putnam is a lineal descendant of that brave general and distinguished patriot, Israel Putnam, whose son, Daniel Putnam, was the grandfather of the subject of this biography. William, one of his sons, married Mary Spalding, whose children were: Caroline M., Harriet W., William H., Elizabeth, Asa S., Jane, Anne, and three who died in early life. William H. Putnam was born February 2d, 1812, in Holland, Massachusetts, and in childhood removed to Brooklyn, where the residue of his life was passed. The best schools obtainable at that early day afforded him a knowledge of the elementary branches, and the work connected with his father's farm occupied his time until after his marriage.

On the 12th of March, 1834, he was united to Miss Eliza, daughter of Captain John Day, of Brooklyn, who died on the 27th of May, 1880. Their children are: Harriet G., Mary, wife of James Perkins; John D., Sarah, deceased; Kate B. and Albert D. Mr. Putnam, two years after his marriage, leased the farm belonging to Captain Day, of which he finally became the owner. He cultivated its fertile acres, and made it his residence until 1877, the year of his removal to the village of Brooklyn, his son, Albert D., meanwhile succeeding to his farming interests.

Mr. Putnam interested himself in matters pertaining to his town, and as a republican held various local offices. His prevailing modesty and aversion to the excitement attending a



public career, influenced him to decline more important honors. His advice was often sought on questions requiring maturity of judgment and experience, his opinions invariably commanding respectful consideration. He was a director of the Windham County National Bank, and the Brooklyn Savings Bank. Mr. Putnam was a member of Trinity Protestant Episcopal church of Brooklyn, of which he was for many years senior warden.

GEORGE SCARBOROUGH was born in Brooklyn, Conn., July 28th, 1806. His parents were Samuel and Molly Cleaveland Scarborough, worthy representatives of respected ancestors. For twenty-three years George Scarborough lived the farmer's life, early entering on its arduous labors and working from April to December fifteen hours a day. His educational privileges were such as four winter months each year in a country school could afford. This school he attended until he was sixteen years of age, when he became an instructor instead of pupil, working hard through spring, summer and autumn, and teaching during the winter. In his twenty-fourth year, while still teaching and doing his farm work, he began his study of Latin and Greek. In 1832 he went to the distinguished scientific school in Troy, N. Y.—the "Rensselaer Institute"—in which he passed nearly two years. In 1834 he entered the Divinity School in Cambridge, Mass., to prepare for the Christian ministry, but at the end of a year of diligent study in the Hebrew and other departments, impaired health compelled him to leave New England and seek a milder climate.

In November of 1835 he started for New Orleans, but when the steamboat, on which he had taken passage at Pittsburgh, Penn., reached the mouth of the Ohio, the Mississippi was so blocked with ice from its more northern tributaries that the captain felt obliged to retrace his way as far as Cincinnati. On this return trip Mr. Scarborough left the boat at Owensboro', Ky. On conversing with some of the most intelligent citizens he found that the town offered an opportunity for an earnest and persistent teacher. He immediately opened a school for girls and boys, in which he gave instruction in English literature, the classics, mathematics and in natural science and natural history. The school was of high order, the instruction very thorough, the discipline firm and kind, entirely without corporal punishment, and the whole mental and moral influence such as to win the gratitude and command the respect not only of the pupils but of the whole com-





Wm. H. Pottenger





munity. For twenty years Mr. Scarborough continued this admirable school. In 1857 and 1858 he made a long tour abroad, traveling through most of the central and southern countries of Europe, visiting Egypt, Palestine and Syria, and returning through Greece. After reaching home Mr. Scarborough was chosen "Professor of Chemistry" in the "Eclectic Medical School" at Memphis, Tenn., but on account of the troubled state of our country at the time he did not accept the position. In 1860 he removed from Owensboro', Ky., to Atchison, Kansas, where he lived eight years, and then went to Vineland, N. J., where he resided from 1868 to 1881, when he went to Brooklyn, N. Y., whence he removed in 1887 to his native town, which he had never ceased to regard with affection, and which is no less dear to him now, 1889, in his eighty-third year, than it was in early days.

All through his life Mr. Scarborough has been a close observer and loving student of nature, and gradually had formed a fine herbarium and valuable mineralogical and geological cabinet, which, during his residence in Brooklyn, N. Y., he gave to the Long Island Historical Society, of which he was a member, and by which his most generous gift—the "Scarborough Collection"—is highly appreciated.

Wherever he has lived, Mr. Scarborough has taken a deep interest in all that pertained to the mental, moral and spiritual welfare of society. A thorough-going temperance man—a "Total Abstinence" man—from early manhood, always a firm, unshrinking friend and advocate of freedom, to no good cause has he been indifferent. During his many years in Owensboro' and Vineland he superintended a Sunday school, and never was away from his post, except because of sickness or absence from the country. Few "public" lives have been richer in deep and abiding influence—and influence of the best kind, most helpful to noble manhood and womanhood, to true citizenship—than the modest, unostentatious life of this faithful, accomplished educator, this loyal son of Windham.

The genealogy of the Scarborough family (in part):

1. John Scarborough of Roxbury, Mass., married May 13th, 1640, Mary, sister of Robert Smith of Boston, Mass., formerly of London, Eng.
2. Samuel, son of John, born January 20th, 1646.
3. Samuel, born 12th October, 1680; married Theoda Williams February 5th, 1706.

The history of the United States is a story of growth and change. It begins with the first settlers who came to the Americas in search of a new life. These early pioneers faced many hardships, but they persevered and built a new society. Over time, the United States grew from a small colony into a powerful nation. It fought wars, both with and without, and emerged as a leader in the world. The story of the United States is one of resilience and achievement. It is a story that continues to inspire and inform us today.

4. Jeremiah, son of Samuel<sup>s</sup>, born 12th November, 1713; married Miss Holbrook of Abington.

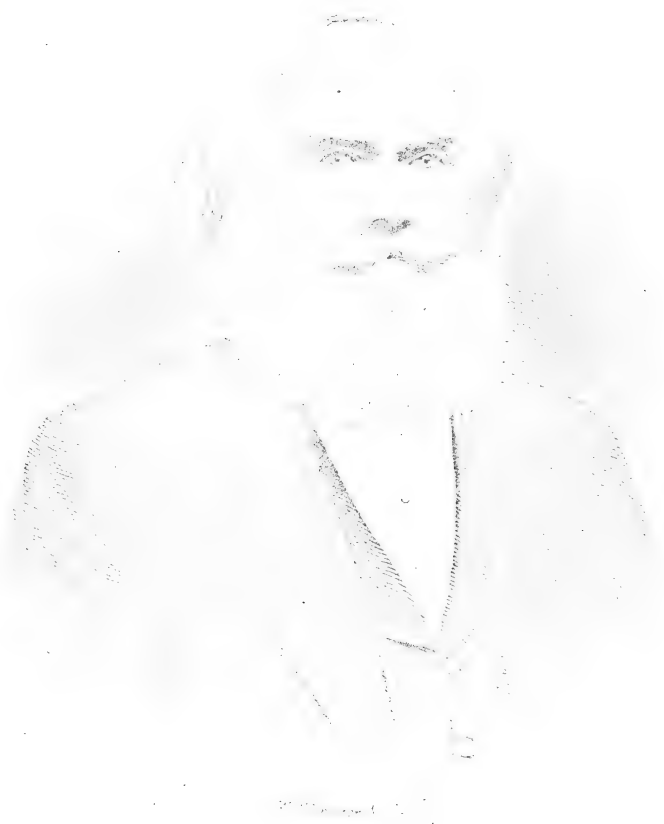
5. Samuel, son of Jeremiah, born August 3d, 1740; married Mary Amidon of Mendon, Mass., October 23d, 1770.

6. Samuel, son of Samuel<sup>s</sup>, born 13th March, 1773; married Molly Cleaveland Gilbert October 7th, 1803. He served his native town of Brooklyn faithfully for many years as one of the selectmen, town clerk and justice of the peace.

7. His children were David, born 13th December, 1803; George, born 28th July, 1806; Perrin, born September, 1808, and Edwin, born 21st February, 1811.

EDWIN SCARBOROUGH.—“On Wednesday afternoon, October 10th, 1877, Brooklyn and Windham county lost one of the truest and best of men in the death of Mr. Edwin Scarborough. For several years increasing feebleness of body had warned our esteemed friend that he was walking very near that mysterious line which divides the here from the hereafter, but the marching orders to cross came to him suddenly at last. Mr. S. was a public-spirited citizen; a large-hearted, generous neighbor; a loving parent; a man of culture—one who had the courage of his convictions upon political or religious matters, and yet liberal and courteous to all who differed from him. The world was made better because Edwin Scarborough lived in it—and one cannot help thinking that true hearts would not be so willing to leave their earthly home if they here met only such trusty and charitable souls. Every cause that had for its aim the elevation and happiness of men found in him a firm supporter. He was the friend of temperance, anti-slavery and education through all his active career. He was intellectually superior, with a strong endowment of common sense. But his superiority lay in his heart culture. He was an ornament and pillar to our county. With many of our fellow-citizens we feel the death of Mr. S. as a personal loss, and we indite this brief tribute with no ordinary feeling of regret, for his loss seems to us almost irreparable.”

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and integration. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of entrepreneurs, and its history is therefore a history of innovation and progress. The seventh is the fact that the United States is a nation of idealists, and its history is therefore a history of vision and aspiration. The eighth is the fact that the United States is a nation of pragmatists, and its history is therefore a history of action and achievement. The ninth is the fact that the United States is a nation of optimists, and its history is therefore a history of hope and faith. The tenth is the fact that the United States is a nation of pessimists, and its history is therefore a history of despair and defeat. The eleventh is the fact that the United States is a nation of dreamers, and its history is therefore a history of imagination and creativity. The twelfth is the fact that the United States is a nation of doers, and its history is therefore a history of accomplishment and success. The thirteenth is the fact that the United States is a nation of leaders, and its history is therefore a history of guidance and inspiration. The fourteenth is the fact that the United States is a nation of followers, and its history is therefore a history of obedience and loyalty. The fifteenth is the fact that the United States is a nation of rebels, and its history is therefore a history of defiance and resistance. The sixteenth is the fact that the United States is a nation of conformists, and its history is therefore a history of conformity and conformity. The seventeenth is the fact that the United States is a nation of nonconformists, and its history is therefore a history of individualism and independence. The eighteenth is the fact that the United States is a nation of conformists, and its history is therefore a history of conformity and conformity. The nineteenth is the fact that the United States is a nation of nonconformists, and its history is therefore a history of individualism and independence. The twentieth is the fact that the United States is a nation of conformists, and its history is therefore a history of conformity and conformity.



Geo. Scarborough.



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